

Buddhism of Nepal

By



Pandit Badri Ratna Bajracharya

(Translated By Gambhir Man Bajracharya)



Published by

**Association Of Vajrayan Buddhist & Mahaviharas Nepal
(Vajrayan Mahasangha)**

Srinak Mahavihar, Layaeku Bahi

Kathmandu Nepal

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Vajrayan Mahasangha - Book 5

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श्री बज्रयान बौद्ध तथा महाविहार मध्य-नेपाल
चीनक महाविहार, हनुमान कोस,
काठमाडौं ।

विषय बुद्धिजय अफ नेपाल पुनः प्रकाशनार्थ स्वीकृति दिएको बारे ।

महोदय,
उपरोक्त सम्बन्धमा त्वाहाको मिति २०६३।०८।०९को पत्र प्राप्त भै प.श्री बदीरत्न बज्राचार्यज्यूबाट
निश्चित १५ औं विश्व बौद्ध सम्मेलनको समयमा भिक्षु डा. अमृतानन्द महास्वयंभिरज्यूबाट यस
आनन्दकुटी विहार गुठी मार्फत प्रकाशित पुस्तक Buddhism of Nepal पुनः प्रकाशित गर्न
त्वाहाबाट स्वीकृति माग भए बमोजिम त्वाहो मिति २५।१।२०६४को कार्यकारिणी बैठकमा छुटफल
भई पुनः प्रकाशनार्थ बज्रयान बौद्ध तथा महाविहार मध्य-नेपाललाई सो अनुसार प्रकाशनार्थ स्वीकृति
दिने निर्णय भए अनुसार यसै पत्र मार्फत सो व्यहोरा आब्रहानुसार जानकारी गराउँदछु ।

भवन्तु मख्ख मगन

भवदीय

भिक्षु धर्मवर्मा
मार्चब, आनन्दकुटी विहार गुठी

Vajrayan Mahasangha - Book 6



आनन्द कुटी विहार गुठी ANANDA KUTI VIHAR TRUST

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सहायक _____



27 June 2007

Association of Vajrayan Buddhist & Mahavihar-Nepal.
Kathmandu, Nepal.

It's our great pleasure to learn that you're going to republish 'Buddhism of Nepal' realizing the importance of it as the book briefly pictures the conditions of Buddhism in Nepal.

On behalf of Ananda kuti Vihar Trust; The 1st publisher of this book, I heartily express my sincere gratitude to you for bringing out the essential book; 'Buddhism of Nepal' again.

Hope you'll continue your support for servicing mankind spreading Buddhism in Nepal as a whole.

Wish you all the best.

May Triple Gem Bless you all.

Yours in Dhamma

Ven. Dharmamurti
Member Secretary
Ananda Kuti Vihar Trust

Buddhism of Nepal By Badri R. Bajracharya

Foreword

*On behalf of Association of Vajrayan Buddhist & Mahaviharas -Nepal (Vajrayan Mahasangha) & myself, this is our great pleasure to present you the Book : **Buddhism Of Nepal**, written by pandit Badri Ratna Bajracharya . Who have written this book at the time of **Fifteenth World Buddhist Conference** which was held in Nepal in 1986 AD..*

*This book is outcome of long research & on going innovative practices and experiences of his selflessness in the field of Vajrayan Buddhism. We all know that Vajrayan Buddhism is based on the Tathagat charya, which is the boundless opportunitites for the sentains beings whom are seeking the help of others i.e. **the way of Sarvaprakaram Jagato Hitaye based on Upaye Kausallyasutra** .*

By this book, Pandit Badri Ratna Bajracharya have had flowrist the most important teachings of Vajrayana Buddhism for peoples of the world .

*In the present day - world : voilence, terrorism, selfishness and the noterious nature of human defilements are in presence . To overcome that & to change for goodness : "**Buddhism Of Nepal**" definately play a vital role . Because of that in Nepal and the rest of the world definately entered to the world of peace .*

When, Nepal & the rest of the countries of the world are in experienced peace and prosperity, at that time only Vajrayan Mahasangha feales success of its' mission

*Advocate Rajendra Man Bajracharya
Chairman
Association of Vajrayan Buddhist & Mahaviharas - Nepal
(Vajrayan Mahasangha)
Srinak Mahavihar, Layekubahi
Hanumandhoka, Kathmandu, Nepal*

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Second Editon - Publisher's Views

Association of Vajrayan Buddhist & Mahaviharas of Nepal (Vajraya Mahasangha) is bringing contineously new outcomes from the old text & textures of Vajrayan Buddhism for the students', researchers, scholars' & interested persons in the field of Vajrayan Buddhism.

"Buddhism of Nepal" is the sixth publication us. Vajrayan Mahasangha had re-published. It's first publication : A Brief Swoyambhu Puran by Rajendra Man Bajrachary, as people's demand the book is published second edition within forty days.

Besides that Vajraya Mahasangha are contineously publishing the Annual Astrological Pockete Diary Caleder since it's established . A Quaterly Magazine : Vajrayan Nepal also contineously publishing its issues since last year .

It has its series of books in pipeline to publish on different subjects of Vajrayan Buddhism . List of them are given on the diary of publisher's in this book .

We are very greatfull to Venerable Pandit Badri Ratna Bajracharya and Anandakuti Vihar Trust, Ananda Kuti Vihar. We appreciate all of them for giving us kind opportunity to publish this book

Thanks a lot to all . And we are on/& all the way to serve the sentaints being in their difficulties. Please be inform to us for the same.

***Association of Vajrayan Buddhist & Mahaviharas- Nepal
(Vajraya Mahasangha)***

***Srinak Mahavihar, Layekubahi
Hanumandhoka,***

Nepal Era 1128 (2008 A.D.)

Kathmandu, Nepal

Buddhism of Nepal By Badri R. Bajracharya

First Edition - Publisher's Note

It gives us much pleasure to publish Buddhism of Nepal written by Mr. Badri Ratna Bajracharya. This is the 53rd publication of the Ananda Kuti Vihar Trust.

The 15th General Conference of the World Fellowship of Buddhist is an occasion when fellow Buddhists from many countries having come to Kathmandu would naturally take a keen interest in the form of Buddhism practiced since ancient times in Nepal . It is hoped that this book would provide an insight not usually to be found elsewhere .

Bhikkhu Maitri

Secretary

Ananda Kuti Vihar Trust

November 21, 1986

phone : 4-224420

"यावन्तः सर्वसत्त्वाः सत्त्वसंग्रहेण संगृहीता अण्डजावा जरायुजावा संस्वेदजावा उपपादुकावा रुपिणोवा अरुपिणोवा संगिनोवा असंगिनोवा नामसंगिनोवा नैवसंगिनौवा सर्वे ते सत्त्वा मया महामुद्रामन्त्र पदे प्रतिष्ठापयितव्या ॥ "

- वज्रयान

" Yawanta sharbshatwa shatwashangrahena shangrihita andajawa jarayujawa shanswedajawa upapadukawa rupinowa arupinowa shanginowa ashanginowa namashanginowa neibashanginowa sharbe te shatwa maya mahamudramantrapade pratisthapayitabya ."

- Vajrayan

In First Edition

Preface by the Author

Pandit Badri Ratna Bajracharya

*The Fifteenth World Buddhist Conference is being held this year in our country, Nepal, The Birth Place of Shree Shakya Muni Gautam Buddha, and for this occassion the Ananda Kuti Vihara Trust requested me to write a book on Buddhism as practised in Nepal, from antiquity to our days and which mirrored the tradition and culture of this land. I have called this book “**BUDDHISM OF NEPAL**” accordingly.*

I have no intention to called a writer nor do I have pretentions to scholarship . I Have only made an attempt to acquaint those interested in Nepal with our ancient religion, tradition and culture by going throught some books and drawing upon beliefs and practices in vogue for a long time. I beg your pardon for mistakes that might have crept in . Because of the shortage of time, I am able to bring out only a small volume although I have written at a greater length, which I hope to publish if I get a opportunity in the future.

I would like to thank Mr. Gambhir Man Bajrachary for his strenuous efforts in translating this work into English from the original written in Newari language . It was not an easy task .

My thanks are also due to Karna Shakya, who not only assisted me in presenting the book in a proper form but also contributed the foreword to this book.

I would like to bless my brother Yegya Man Bajracharya for assisting me in finding proper words .

My blessings are also due to my pupil Naresh Man Bajracharya whom I wish to be an various persons and did all necessary works, including frequent visits to the press, from the very beginning to the end, with a view to bring this book into print.

I would like to express my gratitude to Bhikkhu Mahasthavir Acharya Amritananda for keeping his promise of seeing my book in print made in a meeting of the Dharmodaya Sabha, Under whose auspicious the Fifienth World Buddhist Conference is being held. I am also grateful to him for his comment, which, I believe, has enriched my book.

I thank all the persons who have given their valuable comments on my book.

Finally, I would like to dedicate this book to “ Nepal Mahayana Bauddha Dharma Sangha ” which was established on the occassion of the Fifteenth World Buddhist Conference.

By Badri Ratna Bajracharya

Buddhism of Nepal By Badri R. Bajracharya

Forewords by Karna Shakya

The religious profile of the Himalayan Kingdom of Nepal is as opulent, active and vibrant as its colourful natural landscape. Being strategically situated between Tibet and India, Nepal has a population composed of many ethnic groups who worship the gods of many creeds. This creates a richly diversified culture profoundly influenced by different sects of Buddhism and Hindus. In this country, religion may be compared to a large tree that is held down to Mother Earth by a multitude of roots ranging from fine to large. Whethere big or small, these roots ultimately join one another to form a solid trunk representing religious commonalities. The trunk that spreads out into various branches represents religious diversity. In this scenerio of religious pluralism, on one hand we have Hinduism that has framed up a unique socio-cultural infrastructure of the community while Buddhism on the other hand, reach beyond its political frontier, making it more of a treasure for the world community at large than just a matter of national identity.

Buddhism provides a unique universal habitable to sustain a way of living with a strong bondage to the past and promise for the future. In the present day-world progress is natively judged by the economic yard-sticks of GNP (Gross National Product), ignoring the paradox that the ultimate world of mankind rests on peace only when GNH (Gross National Happiness) is high. Without spiritual ambience, the world of Midas has no significance. In this pessimistic circumstance it is relieved to note confused world.

Buddhism is widely classified into two major forms: the Theravad which spread in South Asia and the Mahayana that embraced the Northern section of Asian continent. Mahayana Buddhism is further classfied into different branches of sects. On of the most important is Vajrayana which is widely practices in Nepal by the Newar Community. From various anonymous religious scripts, it is assumed that the Mahayana Buddhism existed many hundreds of year before the birth of Gautam Buddha. Raison d'etre of Mahayana Buddhism is not historically recorded hence it is difficult to trace when and where its earliest forms developed. According to the myth, the Mahayana first entered in Nepal during the formation of Kathmandu Valley, when Mahamanju Shree drained out all the body of water from the lake cutting one corner of the valley. The geological formation of the valley supports the phenomenon that Kathmandu was a lake once upon a time. The Vajrayana School of Thought explains that Buddha had to take among different forms of lives and performed Bodhisatwa Charya in all his respective lives. He eventually obtained Buddhahood only in his last incarnation when he was horn as Gautam Sakyamuni.

Thus the Mahayana is also known as Bodhisatwa Charya

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which is based on ten cardinal principles of Dasa Paramita - Ten perfections. They are : Dana (sacrifice), Shila (morality), C'hyanti (patience), Virya (right action), Dhyana (meditation), Pragyana (wisdom), Upaya (ways), Bala (strength), Pranidhana (aims & objective), Gyana (Knowledge).

Vajrayan followers observe a solemn duty while the priests called " Bajracharya " perform all the rituals for the salvation of devotees and followers . Therefore the opening code of Vajrayana refers that the priests worship deities on behalf of devotees pretending himself as one of them. The target of salvation is not only limited to the clergymen and devotees but for all the living organisms, born out of four yonis; 1) Andajawa (who is born from an egg) 2) Jarayujawa (born from placenta) 3) Shaswedjawa (from perspiration such as parasites) & 4) Upapaduka (Self-born).

Buddhism is a time tested philosophy, a true outcome of the world history in action. To understand it, to feel it and to see it, one should reach to the depth of its philosophy. Whilst we pluge into the ocean of Buddhism, we see incredible coral reefs of myths and sects in its magnificent forms and colour.

The sublimity of Vajrayana is the principles of altruism. It helps others first to find the salvation and then only seek for himself to the path of Nirvan . Thus a solemn observance of ritual is often industriously linked with their progression. **Homogeneity, tolerance and the unique character of amalgamation and potpourri clearly indicates Vajrayana free from religious chauvinism as its ritual practices, cross the border of alien religious. It liberates its policy of accepting gods and goddesses from different religions provided if such riter are presumably belived to bring faith, satisfaction and benefits to the suffers. As the myth of Vajrayana centres in the world of gods and goddesses, one may find also a certain degree of pananimism in it.**

Myths and ritual in the Vajrayana have a practical purpose in its community. Religion represents a firm belief governing the whole community, ordering it into established social patterns and incorporating traditions and rituals. It does not approve any kind of sacrifice, killing or violence, but it accepts items like meat and alcohol in the religious functions. However it is essential to note that all those things such as meat and alcohol which are used in rituals should be derived from dead, useless, and wasted things which has no shape, colour and capability of reproduction and regeneration.

Vajrayana Buddhism is seemingly found and perfected only in Nepal. The symbolic presence of Vajradhatu and Dharmadhatu Chaityas (Stupas), Mandal (including wheel of life), Kwapadyo (community deity of the vihar - the Buddhist courtyard), Agandya (family deity), in the Vihar and Mahaviharas of Bahas

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& Bahis and number of other Buddhist courtyards, Stone Sprouts, Shilapatras (Stone inscriptions), Tamrapatra (Copper inscriptions), Bhojpatra, TaalaPatra (Natural leaf inscriptions), sacred books and tablets are the indications of strong and domineering presence of the Vajrayana Buddhist in Nepal specially in Kathmandu Valley. It is believed that Kathmandu Valley alone possesses the second largest concentration of icons, arts and crafts in the world and most of them belong to the Mahayana sects.

It will be very difficult for Dharmadhikar Badri Ratna Bajracharya to explain the vest philosophy of Vajrayana in this small booklet. Although the auther has tried to put all the synopsis in a nut-shell it may not be very comprehensive to many readers as most code words and phrases of the religion cannot be translated into foreign languages. Nevertheless the readers will be intrigued by this eye-opener into Mahayana Vajrayana culture.

I have a very limited knowledge on Mahayana Vajrayana Buddhism though I am a Buddhist by birth and our family have been following this religion from generation to generation. It is a pity that such an oustanding and indigenous religion is becoming obligation to the new generation. With the change of life style in the Being a conservationist, I strongly felt that the richness of this seramental heritage of the nation has to be preserved.

In this context, Dharmadhikar Badri Ratna Bajracharya's effort of rejuvination Mahayana-Vajrayana religion in the present indulged society is praiseworthy. Incidentally, the auther being our own family priest, is known to me very closely. He has spent most of his life learning, practicing and teaching Vajrayana Buddhism. Actually he is more or less a self-taught scholar who started performing Vajrayana charyas at an early age of ten. At thirteenth he learnt Sanskrit and astrology from well known teachers. He has written more than 28 Books on this particular subject. At present Mr. Bajracharya is undoubtedly a spearhead in this field and has become instrumental in establishing a school of Mahayana religion. He has formed as association of Mahayana Buddhism in Kathmandu with chapters in Thimi and Bhaktipur. I am indeed very pleased to have an opportunity to write a foreword for Dharmadhikar Bajracharya's book on Mahayana Vajrayana. I appreciate his endeavour in conserving maintaining, and continuing the rich traditions of one of the ancient religions of the world. My compliments and congratulations to the author and publisher.

Karna Sakya
Hon. Couciller General
DEM.Rep. of SRI LANKA

Vajrayan Mahasangha - Book 6

Views by Yajna Man Patl

Buddhism, the religion in Nepal, Begun since the time immemorial. Nepalese Buddhists do not accept the common fact that Buddhism came into existence only after the attainment of enlightenment by Sarvartha Siddha. Among Buddhas Bipaswi is one, the seventh predecessors of Shakymuni Gauta Buddha, who sowed a holy seed of lotus flower in the Nagabashadaha, the lake where serpents dwelt, and which is now reknown as Kathmandu Valley, then called Nepal Mahamandala. Since then Buddhism in Nepal took its roots, as believed by Nepalese Buddhists. Taudaha in the miniature form of the then lake created by Manjudev still exists in the valley.

Mahayana has a broad scope in which all kinds of religions in the world can be included. It is an ocean in the form of comprehensive religion in which the rivulets and rivers converge. To understand deeply the main theme of the Mahayana, one should not forget the Vajrayana, Tantrayana, Mantrayana and Shajayana. In brief:-

Vajrayana - methods of one's arriving at a void state.

Tantryana - methods of achieving the miraculous power.

Mantrayana - methods of drawing others' attention.

Sahajayana - methods of easy realisation of truth & then being free from social rules and restriction.

Mahayana, then is the method of ascertaining the selflessness objectives in order to make all kinds of beings in the world free from sorrow of any kind and on completion of these tasks only should he attain Nirvana.

Even though he may have to endure any kind of sufferings to any extent, the follower of Mahayana without any hesitation should be always ready to accept the hardships for making the world beings free from sorrow. This can be compared to some extent to a driver of a vehicle and his passengers. In the event of accident, which is inevitable, the driver is the first to know and can save himself, but his duty is to save all his passengers before he saves himself. Such tasks have been clearly depicted in the holy book titled 'Karandavyuha'.

The lord "Vajrasatwa" has been observed by the follwoers of Mahayana as their chief and admantine holy teacher. With the lineage of the Vajrasatwa, Bajracharyas have been performing their duties as priests in Nepalese Buddhist sectors. Manjudeva, who originated Nepal, Prachand Dev, who covered the Swayambhu hill, was reknowned as Shanti Karacharya; Acharya Bandhudutta whose contribution to bring Aryabalokiteswora to Nepal from Kamaru Kamachya etc. were ancient Bajracharyas. In the text Tathagat Guhyaka composed by Asang (Elder Brother of the well known scholar Basubandhu) of the third century, it has been noted regarding "Bajrachary"as follows:-

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*"Sarva tathagata Kaya Vaak Chitta vajra Guhya
Samajayingo Bhagawan Bajracharya.
Sarva tathagata sarva Bodhisatvaischa katham drastavya"*

A cast "Bajracharya " is found only in Nepal. The main duties of a Bajrachary are to execute the religious rites and to preach the people along with his household affairs. Once a year in the eight day of first half month of the Chaitra based on Lunar Calender, all Bajracharyas assemble in Swayambhu and are worshipped in the form of Vajrasatwa. This tradition has been continuing without break since the time immemorial.

It is now proper to note briefly on the concept of Mahayana . They are:-

1. It is an "ism " of godless . It does not accept the physical existence of God, but assumes that God and Goddess reside in the one's own body. The form of deity is by nature non-existent, but is only one's mental conception.
2. One should perform his duties with selflessness.
3. One should perform rites and rituals only after explicit permission from his Guru even though he is conversant with these rites.
4. One should remeber, respect and worship first his preceptor before any performance. One finds the position of Guru altogether paramount.
5. One should take refuge in Triple Gems; Buddha, Dharm & Sangha.
6. One should confess his sinful deed unknowingly or deliberately done in the statement " whatever sinful deed I have done, caused to be done, of consented to be done, in this endless cycle of creation, every thing I confess."
7. One should follow the Four Brahams (Doctrines): Friendship, Joysness, Compassion and Indifference.
8. One should concentret his own Body, Speech and Mind into one unified form.
9. One should contemplate on the shape, size, colour, appearance etc. of a Deity through his illusion.
10. One should assume that he himself is no other than the deity or deities he is going to worship.
11. Prajna ; the science, knowledge, wisdom and Upaye ; the art, execution, method, path are supplementary to each other.

They are interdependent like Vowel Syallable : Akaradi in short Ali and Consonant Syllables : Kakaradi in short Kali. One can attain high ecstasy-emancipation only through prajnyopaya. it is belived by Mahayanists.

The worshipping can be done through any one of the following methods:-

1. Meditation (specific concentration of mind).
2. Chanting the sloks (sentences in poetry form).
3. Muttering the holy Mantras (Mystic syllables).

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4. Reading the prescribed holy sentences of worship.
5. Offering the various feast items.
6. Playing on musical instruments.
7. Singing Charya Gities (religions hymns).
8. Dancing to mystic symbolisms as chanted in the Charya Gities.
9. Making illusion on one's own mind.
10. Arranging the worshipping materials, celestial flowers, incense, light-stick, food, offerings, scents, garlands, unguents, powder, mendicant dress, umbrella, flags, bell, banner and the like.

One should get perfection (Siddhis) to have these qualities before begining the practice of ritual and rites . But these qualities cannot be obtained in a day. There are ample instances of the fact that many scholars became successful to attain perfection only after continuous efforts for several years. Siddha Nagarjuna can be cited as an example. Shakyamuni Gautam Buddha himself cannot be regarded as an exception to this. On the other hand, there are many persons who faild to attain Siddhi inspite of life long attempt. In this book, the respectable Pandit Badri Ratna Bajaracharya has attempted to note clearly about different rituals and rites to be performed for a through his whole life to arrive at perfection.

Similarly, the author has stated clearly the differet qualities for a person to be Bajrachary and also duties to be perform by a Bajracharya. The birth of a child to a Bajrachary family does not entitle the person to perform the function of a Bajrachary, the priest as such a person is not qualified to do so.

The author's explicit writting on this fact is very conducive to medern view and practiable as well. King Prachand Dev is not a Bajracharya by birth. It is proper to repeat the fact that he was able to convert into a Bajracharya (Shanti Karacharya) through his power of perfection. In short, the term "Bajracharya" is not a caste but is a respectable title.

In order to get "Bajracharya-hood", one should have learned all kinds of religion, basic things of all sciences, from soil science to metal science, from physiology to Pharmaceuticals, Chemistry, Astronomy, Astrology and also be known for his good paintings, idol making, wooden works, One should have learned music playing on instruments, singing and dancing and one should have the nature of granting forgiveness without hesitation to defaulters of any crime. These facts as noted in the book are not definitely common things to a lay man. Though a Bajracharya possess all these qualities he should not have any pride, but be ever ready to perform religious tasks and to serve and guide other people to follow the path, and finally to emancipate the world. This descipline is surely conducive to "World Peach" slogan.

The year 1986 which is being observed by as the International Peace Year as declared by the UNO, it is fitting

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that this 15th World Buddhist Conference is being held in this august land of Nepal where Buddha the leader of peace was born and which has proposed that the country be declared a "Zone of peace" in the international forum. To mark this august occasion, Badri Ratna Bajracharya, the author of numerous books and leaflets, has undertaken to publish this book, the facts and explanations of which I do not feel qualified to comment on. I would like to record my gratitude to him for his commendable efforts in bringing out this book.

Yajna Man Pati

Opinion by Nepal Mahayan Buddha Dharma Shangha

Nepal mahayana Baudha Dharma Shangha takes great pleasure to contribute in management for preparation work for conducting the 15th World Buddhist Conference to be held in Nepal. On the occasion of the conference, Respectable Preacher Badri Ratna Bajracharya, Mantra Siddhi Mahavihar written the present book stating various sectors of Mahayana Buddhism. This association, recently organised with an objective to consolidate the views of different Mahayani adherents irrespective of caste and region, feels great opportunity for the first time to forward its views of the book.

Kathmandu, then called Nepal Mahamandala consists of 18 number of Mahavihar with their number of branches and sub-branches. Similarly, Bhadgaon and Patan also consist of number of Viharas. In these principal Viharas, branch Viharas and sub-branch Viharas, different varieties of rituals and rite are performed on many occasions. The mode of rituals and rites may differ from one Vihar to another. That is why number of Viharas, inspite of one, originated and existed. In short, each and every Vihara represent a doctrine to emancipate the world.

The rituals and rites which are performed in these Viharas and public temples are furnished by the heirophants only i.e. Bajracharyas, Budhacharyas, Bandejus, Shakya Bhikshus. To this, contribution in one way or other might have been paid by other castes of different degrees (high and low). It is to note that their participations are not only necessary but also inevitable. A short description regarding these contributions in the present book depicts the fact that how and in which kind, Mahayana tries to give its preaching in different sectors.

Selflessness, like in other religions of the world, is paramount doctrine of Mahayana. Regardless of any suffering to any extent, an adherent of Mahayana must always try to make all beings in the world free from sorrow. Preaching the people, worshipping the god and goddess and giving grants to anybody, with a view to

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personal benefit are totally prohibited in the Mahayana conception. This is the cause that one can see in each and every wordings in which doner's heart wishes to emancipate the world in spite of their personal benefit found in documents of copper plate, stone graved, paper documents etc. scattered here and there, generally installed to mark the constructions of public shelter, establishment of trust, arrangement of drinking water taps, making temples and chaityas and their renovation etc..

Guruparampara i.e. one must have his teacher, is another feature of Mahayana. The position of a teacher is also paramount altogether. Without explicit permission from Guru, no one can participate in rituals and rites though he is convresant. The offering worship to the first teacher in the world and other teachers is every morning duty of Mahayanists.

The role of female in Mahayani rites is beyond description and highly commendable. The male adherents alone, the priests as well as their clients are not entitled to take participation in the rites. This one as unique feature, can be found only in Mahayana Religion. There are many legend stories based in the Mahayana verse in Nepal. These stories i.e. Lalitvistara, Sddharma Pundarika, Dashbhamiswora etc. are still retold present day in various occasions.

Some incidents, which took in the sacred places, can be marked and are recorded as historical events. Two incidents can be cited here. One is the case of attempt of successful entrance of king Pratap Malla into Shantipur i.e., secrets of all secrets of Mahayana located in Swayambhu. The second one incident is about His Majesty Rana Bahadur Shah's unsuccessful attempt to enter into same Shantipur.

King Pratap Malla's successful attempt and King Rana Bahadur's incident can be earmarked. The former King's attempt was success because his effort was backed by compulsion to make the country welfare, where as Rana Bahadur could not get success, because his attempt was backed by selfishness.

The unseen power-one can be self disappeared physically from seen, one can turn into guise of the creature, one's capacity of swift movement in the wind speed, one's capacity to make others attempt useless etc will be definitely dangerous, if such secret power came into the hands of bad motivated persons. It is believed that such power should be used in good faith only. Such is the thought of Preceptors of Mahayana. This is the reason that the preacher is compelled to taste the person before accepting as his disciple. On the completion of test, if the person is found bonafied for disciple, he is granted Abhisekh (initiation) of different kinds. The preacher is not entitled to hand over his knowledge to any body, either he may be his own family member or others. Due to the lack of person qualified to be disciple, many such science documents had been destroyed from time to time in the mode of

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burying beneath the earth, throwing away in the river, burning into fire, by the authoritative preachers at their life's last time. They did do due to the fear of mischandling the sciences. These are the reasons that the adherents of Mahayana try to keep their most of preachings secret. General types of worshipping only are furnished in open.

Pandit Badri Ratna Bajracharya, the auther of this book is well known reteller of the stories based on Mahayana and also is ~~paying~~ contribution to the religion in one way in other sides, his efforts of writting from the very begining on "origin of Nepal, flourishment of the religion, pointing out the features of remarkable preachers of Nepal, short explanation of differnt rites and rituals to be performed for a person, marking the contributions of being paid by different castes of Nepal etc are highly commendable.

This association cannot remain silent without giving thanks to him for his commendable task for bringing out this book.

- Nepal Mahayan Bauddha Dharma Shangha

A Few Words by

Ven. Bhikkhu Amritananda

Mr. Badri Ratna Bajracharya is a prominent Buddhist scholar of Nepal. This book will give an idea about Vajrayana prevelent in Nepal not only to the Nepalese themselves but also to follow Buddhists in other countries.

I am sure he has spent much time and worked hard in the preparation of this book. I believe that this publication will provide a new insight into a sect of Buddhism to the participants in the 15th World Buddhist Conference.

Theravada too was prevelent in ancient Nepal. The existence of so many viharas testify to the historical facts. But in a changing world, the monks became extinct later on. They have reappeared in the 20th century and they have become instrumental in a renaissance of Buddhism in Nepal.

It is a matter of pleasure to see this book on the great occasion of the 15th World Buddhist Conference. I am happy that Ananda Kuti Vihar Trust has been able to publish it. I hope that the learned author will continue to write other books and shed further light on the practice of Buddhism in Nepal.

**November 21, 1986
Ananda Kuti Vihara,
Kathmandu, Nepal.**

**Bhikkhu Amritananda
Vice - President
World Fellowship of Buddhist**

Buddhism of Nepal

1. A Brief Sketch of Ancient Nepal

(A brief account of the origin of Nepal)

Samyaksambuddha yana is an ancient religion of Nepal which is popularly known as Mahayana or ***Vajrayana Buddhism***.

Rasion d'etre of Mahayana Buddhism is as follows: In the Satyayuga (the golden age), Nepal was totally submerged under water forming a great lake called ***Nagabasdaha*** (the abode of the serpents) spread over a land of 14 square miles, surrounded by the Himalayan mountains.

At that time, a Buddha, called ***Bipaswi***, came to visit that lake from a town called ***Bandhumati*** along with his disciples, they took ceremonial bathing in the lake. Then Bipaswi Buddha planted a seed of lotus, (a kind of highly sacred flower) into that lake from the top of ***Jamagun*** a hillock called the ***Nagarjun***, located in the Bayubya direction (North-West corner) of the Nagabasdaha.

Then, on the closing of Satyayuga, at the time (era) of ***Sikhi Buddha***, following the sprouting of a lotus with thousand petals out of the planted seed, ***Shree Swayambhu, the Adi Buddha*** in the form of a flame, manifested on its own.

Meanwhile ***Bishwabhu Buddha*** along with his disciples came to the top of ***phullochwo*** located in Agneya direction (South-East corner of that lake) from a town called ***Anupama***. They paid homage to and worshipped ***Shree Swayambhu Jyotiroopa*** by offering flowers. Even today that hillock in the south-east is famous as ***Phullochwo*** that means Flower hillock.

Then after, in the middle of Tretayuga (second era) ***Manjudev Acharya, the Nirman Kaya of Mahamanju Shree***, living in ***Panchashirsa*** hillock of Mahachina, with his consorts Varada and Mokshada & also with ***Dharmakar***, the Chinese Prince and other people from China arrived at this lake to pay homage to Shree Swayambhu Jyotiroop.

Manjudev, then wishing to make a delightful country out of the sacred lake ***Kali Daha*** (Nagabasdaha), drained all water by cutting the gorge ***Koduwal***, the lowest hillock located in the south of the lake. Meanwhile, preserving some water of the lake, he made a small lake named ***Taudaha*** and gave shelter

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to *Karkotak* snake there. *Laudaha* is famous even today.

Then *Manjudev*, after invoking the Goddess *Guheswari*, paying homage to her and installing *Guheswari Pith* and establishing a town and its capital, *enthroned Dharmakar*, the Prince whom he brought from China here, as a King. The country was named *Manjupattan* after *Manjudev* and the capital became famous as *Rajapattan*. ***Thus the first King of Nepal was Dharmakar.***

Dharmakar ruled the people making them strictly follow the rules & regulations, after formulation them, since he became the King, so the country became famous by the name *Nepal Mahamandal*. In this way, it was *Manjudev Acharya* who established Buddhism in Nepal from the middle of *Tretayuga*, by creating a country and introducing techniques and skills, agriculture, arts, customs, tradition, religion etc.

2. Arrivals of Ancient Buddhas

• (The brief descriptions of Buddhas coming to the land of ancient Nepal)

a) Dipankar Buddha

In the period of *Anantakalpa*, before the present prevailing *Bhadrakalpa*, *Boddhisatwa* was born of *Queen Sudipa*, the wife of *King Arthisman of Dipavati* town. No sooner was he born then there was the manifestation of a dazzling lamp in a pond of that town *Dipavati*. That was why *Boddhisatwa* was named as *Deepankar*. *Deepankar*, after completing all the *Shastras* (the known knowledge), gave up the kingdom and all materials comforts attained the knowledge of *Samyaksambodhi*, having seated himself upon *Padmakula*, and became *Deepankar Buddha*.

That very *Dipankar Buddha* while, preaching *Darma Chakra* (the wheel of religion) in a *Mahavihar* called *Prasannasheel* and while begging alms, salvated a monkey called *Gyanakar* and kept himself in *samadhiyoga* meditation.

After passed away of *Gyanakar*, the monkey, he was born to be the son name by *Dharma Dutta* of a merchant, in the town known as *Kamarthi*, who gave alms in a handful to this very *Deepankar Buddha*. *Deepankar Buddha* was very pleased by this and he blessed him that he will very soon taste the fruits of the tree of his charitable deed and then he returned to his place.

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After some period, the son of *Sarbarthabahu* was born as *King Sarbananda* in the town of *Dipavati*. This king offered *Panchadan* and *Samyak Bhojan* (feast) to *Dipankar Buddha* along with 80,000 other *Vikshu Sanghas*. This is an account of many *kalpa* before the formation of *Nepal Mahamandala*.

b) Sapta Buddhas (the seven Buddhas)

Similar life sketches have been seen of all August Adibuddhas. It is remarkable tradition of Buddhas that the mother of every buddha expires of the seventh day of the birth of Buddhas.

1. Vipashwi Buddha

Bipashvi Buddha (also explained in the earlier section) was born in the town called *Bandhumati* in the middle of *Satyayuga*, the golden age. His father's name was *King Bandhumana*. *Bandhumati Devi* was his mother's name. *Bipasyanti Devi* was his wife. His son was known as *Mahamati Bodhisatwa*. He had attained *Bodhigiyana* under a *padari tree*. He had also been to *Jamagun*, the *Nagarjun* hillock, where he introduced *Dharmachakra*, the wheel of religion.

2. Shikhi Buddha

Shikhi Buddha was born in the town *Arun* in the ending period of *Satyayuga*. His father was *king Arun*. *Prabhakari Dev* was his mother's name. His wife was called *Shikhimalini Devi*. His son was known as *Ratnadhara Bodhisatwa*. He achieved *Bodhigiyana*, after having meditated by seating himself on the lotus, in the middle of the lake. He along with his disciples came to *Dhyanocho* hillock (*Dhilacho or Dhinacho*) located in *Nairatya* corner (south-west of *Nagabasdaha*). Then, after paying homage to and getting audience of *Jyotiroop Swoyambhu*, the lord in the form of flame, returned to his country.

3. Bishwabhu Buddha

Bishwabhu Buddha was born in the class of *Kshetriyas* in *Anupama* town in the beginning of *Tretayuga*. His father's name was *King Supralita*. *Yashovati Devi* was his mother. His wife was called *Biswamber Devi*. His son was known as *Akshagarva Bodhisatwa*. *Bishwabhu Buddha* got

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Bodhigya (enlightenment), meditating under the *Saal tree*.

Later he along with his disciples came to Nepal and proceeded to *phullochwo* hillock, situate towards the South-East of Nepal. They enjoyed the audience of *Jyotiroop Swayambhu*, the self originated on the thousand petalled lotus blooming in the *Nagabashdaha*.

4. Krakuchchhanda Buddha

Krakuchchhanda Buddha was born in the family of **Agnihotri Brahman** in *Kshamavati* town in the end period of *Tretayuga*. His father's name was **Agnidutta Brahman**. His mother was **Bishwachini Devi**. His wife was called **Krachchumati Devi**. **Mangal Bodhisatwa** was his son's name. **Krakuchchhanda Buddha** got **Bodigya** (enlightenment) after meditating under a *Shiris tree*. He came to Nepal after the Stage after draining water from *Nagabashdaha* & then went to *Shankhodak* hillock (North side of the country), and performed there the ceremony of **Prabharjya-Abhisekha**, the Buddhist Ordination. Before he went back to home, he have gone through **Chaturvarna** (People of four *Varnas*) and created two rivers called **Bagmati** and **Keshavati** (also called **Bishnumati**).

5. Kanakamuni Buddha

Kanakamuni Buddha was born in the family of a **Brahman** in the *Shobhavati* town at the outset of *Dwaparyug*. His father was **yagnyadutta Brahman**. **Uttarayani Devi** was his mother. His wife was called **Kanthamalini Devi**. **Kanakaraja Bodhisatwo** was his son's name. **Kanakaraja** got **Bodhigya** (enlightenment), meditating under a *Dumbar tree*. He in order to preach his mother, got chance to go to heaven, where he got *Nirvana*.

6. Kashyapa Buddha

Kashyapa Buddha was born in the family of **Brahmins** in the city of *Banaras* in the later part of *Dwaparyuga*. **Brahmadutta Brahmin** was his father. **Dhanavati Devi** was his mother. His wife's name was **Dharmadhara Devi**. **Ananda Bodhisatwa** was his son. **Kashyapa Buddha** got **Bodhigya** (Enlightenment), meditating under *Bar-Papal tree*. Like other Buddha, he also came to *Nepal* & got audience of *Jyotiroop Swoyambhu* and went to *Gaudha* country.

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7. *Shakyamuni Buddha*

Shree Swetketu Boddhisatwo entered into the womb of *Maya Devi*, after descending from *Tushitabhuvan*. From that day, *Maya Devi*, the elder consort of *king Suddhodhan*, became pregnant. After ten monthas, a child was born from the right womb of *Maya Devi* under a tree in the grove of *Lumbini*, (*Rumandehi*) located in the *Terai* region of Modern *Nepal*.

According to the advice of all concerned, *King Suddhodhan* baptised the child as *Sarvartha Siddha*. On the seventh day of the child's birth, *Maya Devi* passed away from the world.

Then *queen Gautami prajapati*, the step mother take-care of the child, prince *Sarvartha Siddha* & grown up. The Prince got married with *Yashodhara Devi*, according to Dasakarma as per rituals in vogue. As in *Lalitbistar*, a standard sacred book on Buddhism.. *Sarvartha Siddha* at the age of 29, set out from *Kapilvastu* Kindom, leaving behind, his pregnant wife (*before the birth of Rahul*). And having *Mahabhiniskramana*, the self shaving of the sacred hair and taking guise of a *Vikchhu*, the monk. After that, watching the daily rites of different *hermits and saints*, went to the top of *Gaya Sirsha*, a hillock at the bank of *Nairanjana* river and took *Kathin Dhyan*, the hard and painful penance for six years.

As, it did not help him to acquire the knowledge of *Nirvan*, he proceeded from there to *Gaya*, where under the *Bodhi* tree he meditated and defeated all *Maras* (obstacles) including *Naamuchimaras*. *Sarbarth Siddha* at the age of 35, achieved *Samyaksambodhi Gyana* on the day of *Baisakha Sukla Purnima* (the full moon day). Then for 49 days, he was pondering about religious teachings. Due to appeal from *Mahabramha*, he made up his mind to preach, and going to *Mrigadaban (Saranath)* in *Benaras* and providing *Prabrajya*, the *Buddhist Ordination*, for the first time to *Pancha Bhadriye Brahmine* people & he initiated them with *Dharmachakra of Shravakyana* establishing various *Vikshu Sangha*, the *Organization of Viukshus* from different *Parishd of Bramhan*. God, demons, human beings etc...

12 years after the attainment of the *Samyaksambodhi Gyana*, the enlightenment, *Buddha* introduced *Mahayan Dharmachakra*, the *Sunyata Yana* at the *Jetban Vihar* in the *Shravasti* town, in the midst of the gods, human beings etc of *Trishahashra Mahasahasha Loka Dhatu*.

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Then, after the lapse of 4 years, he initiated the *Dharmachakra* of *Vajrayana* & *Mantrayana* in *Dhanyakatak Chaitya of Shree Parbat* (*Gunduk* district of *Madras*). After this, he came to Nepal & had given religious teachings in different countries. His staying at *Swayembhu Mahachaitya, Pucchagra*, the place of *Old Swayembhu* began to teach the people about Nepal. On the completion of all Buddhist tasks at the age of eighty, he attained *Anu-Pradhishesha Nirvana (Mahaparinirvan)* at *Kushinagar, the Kingdom of Mallas in Gorkhpur*.

The brief accounts of Sapta Buddhas come to a close here.

3. Origin and Development of Mahayan Vajrayana in Nepal

Based on the historical evidence of *Swoyabhu Puran*, *Manju Dev Acharya, the Nirmana Kaya of Mahamanju Shree*, came to *Nepal* from *Mahachine* in the *Tretayuga* when *Nepal* was in the form of a big *Nagabashadaha* Lake. After draining out the water of that lake, he failed to close the passage as water was continuously flowing out, that contained the root of the *1000 petalled lotus* on which *Swayambhu* manifested in the form of a flame. After that, *Manju Dev Acharya* sat on *Jalastambhana Yoga* (a kind of meditation) to fulfill his dream of stopping the water come-out from the hole. As a result of this *Yoga*, the water flowing out from the hole went up and got sprinkled here and there. By virtue of this sprinkled water, he observed, through *Yoga*, the manifestation of *Vir-Vireswari of Vajrayana*. Then, according to *Vajrayana Doctrine*, *Manju Dev Acharya* enshrined (installed) *Nairatma (Guheswari)*. From that day on & even up to this day, *Dishipuja* is celebrated to mark the same day on *Dashmi*, the tenth day of *Marga Krishna* as a time of *Sambarodaya Parba*.

4 Sings and Duties of Bajracharyahood

The word "*Bajracharya*" implies a person having behaviour leading to personal and public welfare, & also welfare of all kinds of creatures in the world.

And the title-"*Bajracharya*" is conferred to get-on

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by a person having completion of *Acharyabhishek* (Buddhist Initiation i.e. *Bajracharya Abhishek*), which can acquire after having the *Prabrajya Abhishek* (Buddhist Ordination). *Acharyabhishek* (Buddhist Initiation, the crowning of *Mukhha* : a special crown with Panch Buddha). *Pancha Abhishek*¹ means getting initiations of *Udaka*, *Makuta*, *Vajra*, *Ghantha* & *Namaabhishek*, that can get after the fulfillment of such things like gaining knowledge of all *Shastras* and being a learned person, ranging from *Tri-Ratna Sharan* to *Panchasheel*, *Astasheel*, *Dashsheel* etc. completing *Upasadh Brata* (Fasting) observing *upsampada Vikshu Charya*, having completing *Punarbriti* (*Brata Mokshana Karma*) on attaining full-fledged *Shravak Charya*.

Once a person acquires *Bajracharyahood*, it is his duty to spread the information far and wide about his rights to carry out all kinds of rites and rituals, after having satisfied *Das Diggals*, (attendants of all ten direction-gate) having done *Digbandhan* and taken a travelling.

5 Traits of a Bajracharya

A *Bajracharya* should possess the following traits and qualifications. He should be wise, modest (polite), conscientious, having sense of forgiveness, not inclined to sinful acts, having liberal attitude, conversant with *Mantra* & *Tantras*, learned in formulas of all kinds of *Shastras*, learned in mathematics, astronomy, astrology, medicine, paintings, sciences, *Ten Tatwas*, enable in writing *Rajmandal*. In the same way, he should be at home in different kinds of *Samadhi* viz. *Mandal*, *Rajagri*, *Adiyga*, *Karma Rajgri* and sacred knowledge in *Natural Sambhogik* & *Nairambik*. Similarly in different *Mudras*, *Mahamudras*, *Manomudra*, *Abhisekmudra*, and different foot steps, such as *Bhramarjal*, *Baisali*, *Alidha*, *Pratyalidha*, *Karma* etc.. And also learned in different seatings, like *Vajrasana*, *Padmasana*, *Vajrapayankasan*, *Utkutasan* etc..

and *Tantras* within *Krodhajapa*, *vajrajapa*, *Sfaranjapa*, *Nirodhajapa* etc. & also having expertise in *Shantika* and *Paustik* etc.. He also should be able in bringing peace in work like *Abhicharbasyaka Karma* to perform outer and internal worships, able to comprehend outer spiritual

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elements, such rites as *Bhumisodhan*, *Bhuparigraha*, *Kilana*, *Digbandhana*, *Simabhandhana*, etc..

In the sameway, he should possess the ability of writing & perform *Devatadhivasana*, *Sutrapatan*, *Kalashadhivasana*, *Mandalasana*, *Lekhankarma*, *Pata Pati*, *Chakra* etc. and should be able to make *Pratima Lakshana* and idols as well. He should be free from sense of boasting, cheerful, control of sense organs, not taken away either by criticisms or by praise, having sense of charity and welfare of the world, keenly interested in work related to *Mantras & Tantras*, full of Vitality and courage in handling every work, possessing sense of endurance in all sorts of ordeals, pure hearted.

It is mentioned in *shastras* that a person possessing the virtues mentioned above should be conferred *Bajracharyahood* by observing auspicious proceedings of *Bajracharya Abhisek*.

Acharya and Bhikshu of the same method

1. *Bajracharya* 2. *Buddhacharya* 3. *Sakya Bhikshu* 4. *Shree Bhikshu* 5. *Bramhacharya Bhikshu* 6. *Chaulaka Bhikshu*.

6 Main Disciplines of Bajracharya

Of the things, Bajracharyas are supposed to learn and do, first of all, a pupil should be tested.

After a person undergoes *Bajracharya Abhisek*, he should undertake *Purba Sewa*. Without undertaking *Purba Sewa*, one can not understand the importance of *Bajracharyahood*.

A Bajracharya should perform land test, operating test and process of sacrifice in his own place, before starting any kind of work. *The process of sacrifice does not involve any killing of living beings.*

Before initiating the construction of shrines, tanks, ponds, well, taps, Dharmashalas, mandapas etc, a Bajracharya should have the knowledge of *Bhumiyaachna*, *Yavaropan*, *Gausancharan*, *Sutrapatans*, *Nimittagyan*, *Bastupariksha*, *Sandhipariksha* etc. and also *Istika Lakshana*, *Prasad Lakshana*, *Dig-Grahana*, *Bhughtana*, *Aayam*, *Vyabam*, *Padsthapan*, *Shilanyasa*, *Yekashal*, *Dwishala*, *Trishala*, *Chatusahal*, *Vihars* etc..

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Apart from this, he should also be able to explain the contents of the above mentioned *Saptatrishate Bodhipakshkgyan*.

The *Bajracharya*, on completing the constructions of *shrines & Mandaps* should have good knowledge, as how to initiate the entrance to the *Mandap*, how to carry out *stotrapahar* and how to show reverence to *Panchamandal* along with the knowledge of *Papadeshana*, *Punyanumodana*, *Mantra-Mudrabinshiti*, *Poojabodhi Chittwotpada*, *Samyakgrahana*, *Anadi-Samshiddhiyoga* etc..

Apart from this, *Bajracharya* should also acquire the knowledge about various *Mudras* such as *Kamalabarta Mudra*, *Garuda-Mudra*, *Lokpala-Mudra*, *Jwala-Mudra*, *Bajrankushadi-Mudra*, *Papakarshana-Mudra*, *Karman Mudra*, *Gyana-Mudra*, *Dharma-Mudra*, *Mahamudra*, *Lashya-Mudra* etc..

In addition to the above, a *Bajracharya* should also be at home on such *rituals and rites* as the entrance to the *Mandal*, *Puspapatan*, *Mandal Darshan* along with *Udaka Abhisek*, *Mukuta Abhisek*, *Bajraghant Abhisek*, *Nama Abhisek*, *Bajra Brata*, *Bhanta Samaya Abhisek*, *Acharya Abhisek*. Similarly, he should also be an expert in *Agni Kriya* in the making of *Homakundal*. He should also be conversant with the *principal and procedure of Home* and the framing of various types of *Homekundas*. According to *Shantikarmadi Shatkarma*, he should also know the different shapes and sizes of *Homekundas*, such as *tringular, four-sided, Bartulakar (circular), arrow-shaped, semi-circle, octagonic* etc..

The *Bajracharyas* are also to have knowledge in the field of making the *idols of Gods and Goddesses (deities)* of *Buddha-Bodhisatwo*. *Kshetrapal*, *Bhairav* (God of Anger, God of peace) depicting right posture & mood and rite way & colour of *Rangadhivashana*. They also should know *how to carry out the renovation of the old shrines, temples and the idol of deities*.

Besides that, in the field of *religion and culture*, *Bajracharyas* should be unique & quite conversant with the *rules and procedures of Dashakarma* etc.. *The rites to be performed from the birth onwards in different stages of life including death*.

In the same way, a *Bajracharya* should know in detail the procedures for *Chudakarma (Prabrajya)*, *Prabrajya Dan* etc. and should be in a position to make all

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sorts of things needed for various religious rites like *Nadi Lakshana*, *Dharmadhatu Lakshana*, *Bajradhatu Lakshana*, *Chaitya Lakshana*, *Dhojarepana*, *Chhatrarohan*, *Dhwojachattra* etc..

A *Bajracharya* should also be at home in with rites *Balibidhan*, along with making of *Rajpatan*, *Rajmandal*, *Manadladhibashana*, *Mandalopasanhar*, *Nikshabali*, *Kalankabli*, *Chatuspedbali*, *Yekapadabali*, *Deshbali*, *Ganachakrabali*, *Mahabali* etc..

In addition to this, he should also acquire the knowledge of *Bhumandal* (mandal of earth). such as *Kalasagyan*, *Chaturyugagyan*, *Chaturdwip* and should know how to make a *Charyachar* tour.

To add to this, *Bajracharya* should also be expert in the process of *Barshpan*, *Chemistry*, *Ashaba-Nirman*, *Nadigyan* etc..

In the field of *Yoga*, They should learn *Asfanik Yoga*, *Naadi Yoga*, *Bayu Yoga*, *Tilak Yoga*, *Sukshna Yogam*, *Mutu Yoga*, *Anu Yoga*, *Guru Yoga*, *Shmashana Yoga* etc. and get the knowledge of various *Bipakas*, *Bimardas*, *Bilakshnas* and also about *Atma Tatwa*, *Mantra Tatwa*, *Devata Tatwa*, *Gyana Tatwa*, *Samaya Satwa*, *Satwa Gyan*, *Yogasiddhi*, *Lakshana*, *Atma Pitha*, *Para Pitha*, *Yoga Pitha*, *Guhya Pith* etc.. They should also know the *Four noble truths*, *Eight fold path* (*Arya Aastangik Marga*), *Saptatrinshata Bodhipashika*, *Dwadashanga Pratitya Samuttpada*, *Dashbhumi* etc..

It is not enough for the *Bajracharya* to be conversant with only their religion, they should also know about *the religion of different faiths and sects*. A *Bajracharya* should be in a position not only to know and understand but also be able to explain all types of religions, such as *Sarbastibad*, *Sthavirbad*, *Mahasanghi*, *Sambidi*, *Nishpanna*, *Purukar*, *Bayipulya*, *Shunyata*, *Animuta*, *Anupranihita*, *Anabhisanker*, *Sewa*, *Upasadhana*, *Rodha*, *Mahasadhana*, *Sadhan Bhasa*, *Sautrantika*, *Yogachar*, *Madhyamik*, *Pudgal*, *Tairthik*, *Bedanta*, *Bajseneyi*, *Kathaballi*, *Ved Shastra*, *Upanishad*, *Sankhya*, *Kapila*, *Baisheshika*, *Naiyayika*, *Charbasak*, *Kaulayan*, *Kalki Prabesh* etc..

It has been mentioned in the *Tantras* that *Bajracharyas* equipped with such knowledge and virtues mentioned above are to be respected even by *Buddha Bodhisatwas*.

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*Sarba Buddhasya Kayasya Bodhiyangaraya Basthitam !
Ahiratsy Romanam Kul Panchadi Shekharam !!
Loukika Panda Pithasya Rashmi Yakshadi Guhyakam !
Yebam Gunamayam Deham Tustalyam Nitya Yogina !!*

That is to say, the *Yoga* should serve the physics of a *Bajracharya* which is the replica of *all Buddhas*. various parts of the body of *Bajracharyas* are *Bodhpanga Arahatganas*, the head of *Bajracharya* is the head of *Panchakula*, the foot is the *Pitha*, the light of the body are *Laukik deities, Yakshas and Guhyaks*.

7 Important Kleshavaratanata Charya

(Means of removing the cover of impurity to be studied by Buddhists)

Religion, Culture, Asanskrit, Anashrava, Dashakushala, Vyakrita, Abyakrita, Laukika, Alaukika, Marga, Aakash, Pratisankhyanirodha, Apratisankhyanirodha, Panchendriya, Panchaskandha, Lokottar, Panchaskandha, Astadasdhatu, Clishta Chitta, Aclishta Chitta, Bipakaja, Prapti, Aprapti, Samagata, Aasamgnik, Samapati, Nirodhi Sampati, Jibita, Shaiksha, Ashaiksha, Nashaiksha, Naashaiksha, Chaturlakshana, Namakaya, Padakaya, Khathetu, Ckutu, Praty, Arya-astanga Marga, Dwadashaindriya, Kanchanbhumandala, Trayodhatu, Chaturyoni, Khadgati, Bimshatikamadhatu, Shatadeva, Kathmandu, Saptadasharpadharu, Chatwarorupadhatu, Dwadushanga pratitya samutpada, Bigyapti, Abigyapti, Chaturbikshiptata, Dwaukarma patha, Prahanabhagiya, Pachasasrava, Chaturnasrava, Panchanatarya, Chhaayavarna, Khataparmita, Tribandhanam, Khatkesha, Dashopaklesha, Dashaparyavasthana, Trikusalamula, Treakushalamula, Tradhyakritmula, Kleshtriswalasshana, Trisamanya, Nayasrave, Chaturoddha, Chaturyog, Chatwaropadan, Triparigna, Saptabidhanuttar Puja, Khadhigna, Chaturdharani, Astaupratisaran, Khadanusariti, Chatwara Charmandana, Navanga Pravchana, Dwadasashadhutaguni, Pancha, Chakshu, Pancha dristi, Astau Bimokshya, Dashabhumi, Chaturbimshatyupa Klesha, Panchahara, Panchabhaya, Dashabashita, Panchamatarya, Chaturmar, Chaturadhyanga, Trydhawa Panchakashays, Tridana Sheelam, Tribiddham, Kshanti

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tribiddham, Virya tribiddham, Dhyana tribiddham, Pragyā tribiddham, Upaya tribiddham, Pranidhi tribiddham, Bala tribiddham, Ghyana tribiddham, Dwayavarana, Dwiratmya, Dwisambhara, Nirodhahetu, Darshanahavana, Aakiranahavana, Chatusatya, Khodasha, Satyabheda, Tridukha, Dwisatya Khatwahavanadhikar, Britastha, Shrutahavan, Chintahavan, Byavahkrasahavana, Mahechchha, Apechchha, Ashubhaahavana, Khodashakar, Aanapanamsmrite, Mokshabhagiya, Nirbadhabhagiya, Satyabhisamaya, Aanantaryamarga, Bimuktimarga, Chatrudhyana, Chatwarorupa, Aryapudgal, Shradhanusari, Dharmanusar, Shradhadimukti, Dristiprapta, Saptakristaparam, Kulamkula, Yekabichi, Shrotaapanna, Sakridagami, Anagami, Arhat, Parinirvana, Dashagyana, Panchadash Kshana, Nirodha Shrimiti, Vajrapama, Samadhi, Navamridibhede, Saptatrimshata Bodhipakkkhikadharma, Akopya dharma, Pratyaka Buddha, Samyakasambuddha, Astadashabedikadharma, Chatubaisharadha, Chatusamrityupasthana, Mahakarunaanasmadhi, Chatupratisambiy, Prantkotika tribidha, Astasamapatti, Trisamadhi, Dashabala, Chaturpramana, Tribimoksha, Abhibhwayatana, Kritsnayatana, Adhibhwayatana, Trayagama, Adhigama, Sutra, Geya, Vyakarna, Grantha, Udana, Abadana, Itibrittaka, Nidana, Baipulya, Jaataka, Upadesha, Adbhuta etc..

A Bajracharya should be able to understand all these words and have a sound knowledge of study of that, so as to be able to run the Charya.

8 Procedures to learn Sunyata Knowledge

(Non-existence of all things of the world)

The following prayers are the ways to learn Sunyata:-

Panchaskandha, Adhyatma, Shadinadriya, Bahirdha, Shadbhiddhiyatana, Shadvigyana, Shadsparsa, Shadamsparshaja, Pratyayabedana, Dwadashaayatana, Dwadashanga Pratityasamutpada, Shadparmita, Astadashasunyata, Chatushmritupasthan, Chatusamyakapasthan, Chaturiddhipada, Panchendriya, Panchabala, Saptabodhyanga, Aryastangikmarga, Chaturaryasatya, Chaturthadhyana, Chatuaruypasampatti, Astabimokshya, Shaddhatu, Navanupurbaviharsamapatti, Tribimokshya, Dashtathagatabala, Chaturbaisharadha,

Chatupratisambit, Shadbhigya, Mahamaitri, Mahakaruna, Astadashabedika Buddha Dharma, Dashabashita, Dashabhumi, Dashagyana, Dashakara Dwisatya, Dwisambhara, Dwayavaran, Sarbhagyanta, Margagyanta, Sarbakargyanta etc..

9 Famous (Reputed) Bajracharyas of Nepal

1. Manju Dev Bajracharya

Manju Dev Acharya. the Nirmanakaya of Adi Manju Shree. came to Nepal from Panchashirsha hillock of Mahachina and established a Nepal Mandal, after making an abode by Manju Devacharya, whom had had drained-out the water of a deep lake It is Manju Dev Acharya, who brought Dharmakar, a Chinese Prince along with him & appointed as the King of newly created Nepal Mandal Kingdom and also introduced Buddhism first time in Nepal.

2. Gunakar Acharya

Gunakar Acharya was the person who created the heir to Manju Dev Acharya and introduced the procedure of Abhishek in Nepal.

3. Shantikaracharya

Historical evidence shows that *King Prachanda Dev came to Nepal from the land of Gauda, & after getting a Darshana (audience) paying homage and performing puja of the Goddess Guheswari and the selfless venoud Swayambhu in the form of flame. After getting the darshan, he had decided to turn himself as a Vikshu & got Prabrajyaavishek at Pulangu Swayembhu. Then he became Shanta Shree Vikshu & after that, he got back to Punarbriti Grihastha. After having all neccessary preliminary needs, he, the Shanta Shree Vikshu got Acharyabhishek & Dikshya from a Bajracharya, namee Gunakaracharya. Then he became a Bajracharya, known as Shantikaracharya & after that he, only permitted to cover- up the Swayambhu Jyotiroopa and made a huge Swayembhu Maha Chaitya. Then after he installed Panchapur-Basupur, Agnipur, Bayupur, Nagapur & Shantipur and differtent Gods and Goddess for the peace in the country. On completing all the rituals for the erection of Shrines, he renovate Shantipur*

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and entered inside the cave. And placing himself as Shree Sukhabibard in a cave. He, himself got in Asfanika Samadhiyog (meditation) & he is considered to be still alive there inside the Shantipur.

4. Odiyanacharya

Odiyanacharya, who Came from Kapilvastu, he himself devoted in Meditation at Phanikeswara in Nepal & installed Vajrayogini shrine at Pharping and achieved the blessing of Asta Siddhi. Then after he meditated at Chobaha in Gandheswara and made Bakhun-Hiti Chakhun-Hiti Tirtha. Following this, he meditated at the hillock located near Aadeswara Ichangu, located just behind the Swayambhu hill, he made Aadeswara Vitarag and then, he finally was blessed to become a great Bajracharya.

5. Bandhu Dutta Acharya

Bandhu Dutta Acharya, who was born at Tebaha, Kathmandu. At the time, when Nepal was facing the problem of famine caused by drought for twelve years, he went to Kamaru Kamakshya, the country of Yaksha & brought Loknath (Aryabalokiteswor) to Nepal. Due to have Lokanath in Nepal, it made rainfall and end the famine. In memory of that great achievement, he introduced the chariot Pulling Festival of The Aryavlokiteswor Loknath (Red Machchhindra Nath) in Patan. This chariot Pulling Festival is observed every year even to day.

6. Bacha Siddhi Acharya

Vacha Siddhi Bajracharya is the Acharya of Sankhu (Shankharapur). He invoked Khadgayogini at Sankhu and installed the deity there.

7. Bajrapad Bajracharya

Vajrapad Bajracharya belongs to Panauti. He meditate at Bhadramati (Bhachakhusi). Because of his deep meditation, he visualised the Vidyadhari Devi & with devotion, he himself established the shrine of Vidyadhari and installed the deity as well. Now a days the deity is famous as Vijeswori as well.

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8. Shaswata Bajra Bajracharya

Shaswata Bajra Bajracharya was born at *Manta Siddhi Mahavihar of Kathmandu, Nepal*. He installed the shrine of *Bajra Bir Mahakal in Tundikhel*. after making the deity descend down from the sky through the use of his *mantra*. He brought *Kalika (Bhadrakali)* from *Kamarukamaksha*. He made *Sadhana* of *Shree Aryavalokiteswor (white Machchhindra Nath)*.

He was also well known great author and the following works were also attributed to him.

1. *Sri-Samvara-vritti Tattwavisarada* 2. *Samvara Luhipadabhisa maya vritti* 3. *Tara Sadhana* 4. *Chakrasamvaraseka Kriya* 5. *Aryogratara Sadhana* 6. *Ekajata Sadhana* 7. *Krodha-Tara Balyupahara* 8. *Ekajata-Tara mativardhana* 9. *Tara Devi pancha Sadhana* 10. *Karuna Tara Sadhana* 11. *Pristha Chakra* 12. *Taraguhya Sadhana* 13. *Karuna Tara Visva-Karma Sadhana* 14. *Kakasyatulakoti-kali* & 15. *Adarshaprasada nama Tarabhattori Ko upadesa*.

9. Hunkar Bajra Bajracharya

Hunkar Bajra Bajracharya also belongs to the said *Mantra Siddhi Mahavihar of Kathmandu*. He also conducted several *Tantrayanas* and composed various *Charyagiti* including *Jayabighnantaks* and popularized it.

10. Omkar Bajra Bajracharya

Omkar Bajra Bajracharya is also a *Bajracharya of the same Mantra Siddhi Mahavihar (Sabal Baha)*. He also made two shrines of *Vajrayan* deities known as *Aaju* and *Ajima* and installed them in out side of *Nadisangam Mahavihar (Khushibahi)*, which is located outside bank of *Vishnumati river*

11. Baak Bajra Bajracharya

Vaak Bajra Bajracharya is of *Maitripur Mahavihar (Kwabahaa), Thanhity*. He established *Shantighata Chaitya* (also known as *Kasi Simbhu*, which was brought from *Kashi, India* with his *Samadhi*) in *Shantighat Chaitya Mahavihar (Sigh bahaa)* at *Nagha Tole*. So as to nullify evils and create peace in *Nepal*. He had also composed various *Charyagiti* including *Raktavarna*.

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12. Paramadi Bajra Bajracharya

Paramadi Bajra Bajracharya also belongs to *Maitripur Mahavihar (Kwabahaa)*. He had also run several *Charyas of Vajrayan* and also had composed several *Charya Giti* of which *Pramudita* is the famous one.

13. Surat Bajra Bajracharya

Surat Bajra Bajracharya is also a reputed *Bajracharya of Ason Surat Shree Mahavihar (Tachhe Baha)*. He made *Shadhana of Shree Guheswori* at his one *Baha* & demonstrated the impact of *Vajrayan* and how it went to *Lhasa*. While returning from *Lhasa*, he crossed *Brahmaputra river*, having tied his *Kashayabastra (A red Rob)* over the river and making himself seated on it. And sang *Giti Charya-Jayambachhali and Ye Mahimandala*.

14. Jeevachandra Bajracharya

Jeevachandra Bajracharya is also well know member of *Surat Shree Mahavihar (Tachhe Baha)*. He is considered as the son of *Surat Bajra*. *Jeevachandra Bajracharya* was invited by the king of *Bhaktapur* & donated a *Mahavihar for reviving Buddhism at Bhaktapur*. And he lived there, his descendents are found living in that *Chatubhramha Vihar* even today.

15. Ratna Bajra Bajracharya

Ratna Bajra was born is *Ratna Ketu Mahavihar (Jhwaabaha)*. He caused a shower of *Ratna* (a Precious Stone) in that Vihar which is known as *Jhwaabaha* at present.

16. Lila Bajra Bajracharya

Lila Bajra Bajracharya belongs to *Shree Khanda Tarumul Mahavihar (also known as Shikhamu Baha)* in *Kasthmandap*. He demonstrated several miracles of *Vajrayana* and made even the King very pleased with him. He also performed *Mahabli* for the peace in the country. He had also composed several *Charya Giti*. "*Hadavarana*" is one of them. He was also the author of many authoritative *Tantric Books* including *Sri Sahaja Siddhi*. *Lila Bajra Bajracharya* also served as a rector of *Bikramsila Buddhist University* (presently at Indian Territory) and was a well known *Buddhist School of India of ancient days*.

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17. Amogha Bajra Bajracharya

Amogha Bajra Bajracharya is of *Sankhu* also pleased the deity *Vajrayogini*. He had also composed several *Charya Giti*. He had done his own works and translated over a hundred in number of Buddhist manuscripts are preserved in *Tibetan Tangyuer*. He had taught many doctrines to a well known Tibetan Siddha Khyun-pr-rnal' Byor when latter journeyed to Nepal.

18. Samarasa Bajra Bajracharya

Samarasa Bajra also belongs to *Shree Khanda Tarumul Mahavihar (Shikhamu Baha)*. He also popularized *Vajrayana* and achieved self-will death. He had also composed many *Charya Giti*.

19. Jnana Bajra Bajracharya

Jnana Bajra Bajracharya served as translator of many authoritative works. Besides that, he had composed *Sadhana-Charya-Avatar and Arya-Jambhala-Stotra*.

20. Lalita Bajra Bajracharya

Lalita Bajra born in *Manidwipa* was credited with many works on the field. He had also great miracle power. Once he got chance to exhibit his power to *Oddiyana King Indra Bhuti* & the latter on he was received by the king in his own country *Oddiyana*.

The other reputed *Bajracharyas* who installed different deities, made shadhana and composed different sacred Mantra, Sutra, treats etc were as follows :- a) *Bilash Bajra* b) *Tathagat Bajra* c) *Mahasukha Bajra* d) *Swayambhu Bajra* e) *Shree Bajra* f) *Indra Bajra* g) *Amrita Bajra* h) *Atulya Bajra* i) *Anupam Bajra* j) *Munidra Bajra* & Others.

10 Puja (Worship) Procedures of Vajrayan

(The Bratas in Vogue in Nepal)

On the way to *Bodhisattwo Charya*, *Bajracharyas'* performs several *Bratas*, *Tirtha Sewa*, *Puja*, *Charya Giti* & *Charya Dance* etc.. Here the few lists of *Bratas* & *Tirtha Sewas* are given below:-

The few lists of *Bratas* are :- a) *Dharmadhatu Brata* b) *Vajradhatu Brata* c) *Amoghpass Brata* d) *Aryatara*

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Brata e) Basundhara Brata f) Lakha Chaitya Brata g) Mahankala Brata h) Panchraksha Brata i) Masopabasa Brata j) Pancha Brata etc..

The few lists of Tirtha Sewas are :- a) Dwadasha Tirtha Sewa b) Asta Vaitaraga Tirtha c) Upa Tirtha d) Five-Tirthas located at Swayambhu.

The few lists of Miscellaneous Pujas (Worships)

In *Vajrayan Buddhism*, *Gurumandala puja* is a must for performing any kind of *puja* or holy rites or donation or charity. This *puja* encompasses several rites starting from the remembrance of *Guru* (the priest) to *Triratna saran*, *Papadeshana*, *Punyanumodan*, *Bodhichitta Parinamana* etc. Then after *Samadhi* takes place according to the deity which is being offered *puja*. This leads to *Kalashacharana* which will also be carried out according to the deity being worshipped. Then follows the *Satasahasradi puja* known as *Saptabidhanuttara*. For this, the material needed is the same as for *Panchopachar puja* e.g. *Pushpa* (flower), *Dhupa* (incense stick), *Deepa* (like a sentstick flame), *Gandha*, *Rasa* etc.. *The quantity used varies according to the variation in the affordability of the worshipper, ranging from 108, 360, 1,000 and more in number.*

The same *puja* is also performed in the name of *Tara Dharma* when the deity *Tara* is offered *puja* three times - morning, midday and evening of the day. *Mostly, the Tara Dharma is performed for healing or curing disease or for lengthening the life span.*

Then there is also the prevalence of worship of different deities of different faiths. In short, the *pujas* (worshipping) are of the following types:- 1) *Chaitya Puja* 2) *Vihar Puja* 3) *Pitha Puja* 4) *Harati Puja* 5) *Mahakal Puja* 6) *Dig Puja* 7) *Graha puja* 8) *Kul Deva Puja* 9) *Ista Devata Puja* 10) *Nag Puja* 11) *Natateswara Puja* 12) *Bhut Puja* etc..

Some other special pujas of Mahayan Vajrayan

The few number of Mahyani Vajrayan Pujas are - a) Sheesa b) Sakhapa c) Samyeka Bhojan d) Panchadan e) Ahoratra Homa f) Patachha etc..

11 Various Homa Rituals and Rites

As of the prevalence of worship of different deities of different faiths to worship in different ways, here are the list of some Home Kriyas are:-

a) Shanti Homa b) Lakshahuti Homa c) Pusti Homa d) Jala Homa e) Sahashrahuti Home etc.

Shape of Homa Kundal

- 1. Chaturakas Homa Kundal (Four sided)***
- 2. Bartulakar Homa Kundal (Circular)***
- 3. Trikonakar Homa Kundal (Triangular)***
- 4. Dhanushakar Homa Kundal (Arrow shaped)***

12 Dana (Charities)

In Vajrayana tradition beside above mentioned Danas (charities), here are other few list of different kinds of Danas (charities):-

1) Aagan Bocha Dan. in the purification rites after the birth of a baby within five or six days. ***2) Dhaubaji*** (curd and beaten rice) ***dana*** on birthday. ***3) Yomari dana***-on ***thinlaa Fullmoon day of Yomari Purnima.*** ***4) Dharma dana*** on & at the time of listening ***Granth.*** ***5) Sakhati Dana.*** Liquid-Mixture of some Sugar-Cane Sweet ***Dana*** on third day of Baishakha ***6) Samaya Dana*** on the day of Yeyaa Punhi. ***7) Saiya Dana*** etc.

13 Chaitya Stupa

As vajrayani's are Chaitya Vadi, here are given a list of different types of Chaityas:-

1) Mula Chaitya 2) Dharmadhatu Chaitya 3) Vajradhatu Chaitya 4) Dhatu Chiatya 5) Laksha Chaitya 6) Bhasma Chaitya 7) Baluka Chaitya 8) Asthi Dhatu Chaitya

14 Styles of Chaityas

As there are different number of Chaitya's in use, there styles are also differ with the name are as follows:-

1) Dhanyakatak Chaitya 2. Patrakar Chaitya 3) Pamakar Chaitya 4) Basubandhu Chaitya 5) Ashoka Chaitya 6) Kalashakar Chaitya 7) Ratna Chaitya 8) Marichi Chaitya.

15 Cultures, Rituals and Rites

The Dashakarma Samskar (ten ritual rights) among the Vajrayana Buddhists are carried out in the following way:-

1. Garbadhan (the onset of menstruation)

Garbadhan is the onset of menstruation or pregnancy of women. The onset of menstruation on a particular **Tithi** (day) at a certain hour or point of time, for that matter, has to have good or evil effect or influence which is explained in different ways in astrology. As the onset of menstruation can not be ensured to occur only on an auspicious hour, there seems to have been introduced **Garbhadhan Kriya** (also known as **Baadha Tayegu**) according to Mahayan Vajrayana sect which sounds quite scientific.

For Garbhadhan rite, the auspicious hour selected according to what is mentioned in **Shastras**, the female girl folks are made to undergo for the rites of **Sagun** (sing or good omen) and then shut inside a room, for twelve days. They are to be kept completely away from the sight of males and also from the sunlight. Within twelve days, the different games played inside the room as per mentioned in the **Shastras** are supposed to fulfill the inner desires of the females. Then within 4 to 6 days the rites known as **Konchikan Sayeikigu** is performed. From that day the females kept for Baadha must abstain from taking salt and all the patrilineal group are considered to be in an impure state. On the twelfth day before dawn the females kept in **Baadha** undergo bathing, and the patrilineal group of people also get purificatory rite done, and the females who are kept in **Baadha** are to get make up with valuable clothes and ornaments, and are taken to the **Kausi** (terrace) where they get a **Darshan** of the sun and they offer cow's milk to the sun for twelve times, after this they have a look on all family members including male person. Then the **Mandal** of the sun is made and puja is performed and then the rite of **Sagun** (creation of good omen) is undertaken. This performed is done only once in the life of growing girls.

2. Punsavan

It is a ceremony of feeding the pregnant woman as per her wish and the expression of wish for the birth of a son. It is performed when the period of pregnancy is

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between 4 to 6 months & in this rite the pregnant woman is to undertake a bath before the puja. Rite of *Lohagniraksha* is performed, which leads to *Chaitya Puja* inclusive of *Gurumandal*.

3. *Simantopanayan*

It is also to provide the pregnant woman food as per her wish, after making her undergo a bath as before when the period of pregnancy between 6 to 8 months. This also includes the rite of *Chaitya Puja* inclusive of *Gurumandal* and also the rite of *Kalshabhisek*. In this ceremony she was feeded with her desired dishes.

4. *Jata Karma*

As his pregnant wife gives birth to a baby, the father of the new born baby, ought to take a bath. After the *Didi Aji* (the midwife or *Sudini*), has given a bath to the new born baby, a kind of food known as *Sisapalu* (a combination of salt, *Chaku*, *Juanu*, a kind of spice, ginger, nut clove) is prepared and then offered to the deity called *Aji*. Then after *Sisapalu* is distributed to the mother and all the family members. *This item is considered to have medicinal value to the baby and the mother.*

Although the procedure mentioned below is to be performed on the very day of the birth of the baby, according to the customs in vogue a person belonging to the caste of *Bhamba* is sent with golden razor as per ritual and it is then thrown to a specified place of every group of the family known as *Chhawasa*. From that day on the people belonging to partial groups are considered to have become impure and they are under *Jutho or Jevalin*.

On the fourth day of the birth of the baby, the partial group of people undergo hair cutting, nail-cutting etc. And both the mother and the new born baby get a bath, then after the *Bajracharya* performs the rite of *Kalashacharan* and makes the mother and the baby undertake a *Puja* popularly known as *Gurumandal Puja*, following this *Panchgavya* (a blend of ghee, honey, cow's milk, cow-dung) sprinkle it with *Situ-Grass* to all participate member along with each and every corner of the house. Then after, a blend of *Ghee & honey* is placed on the *leaf of pipal tree* and it is offered to the God after some ritual. A Sacred seed word is written on the point of baby's tongue, then placed the *blend of Ghee and honey* on the tongue of new born baby. on the same day night, the *Didi Aji* puts a black paint known

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as *Gaajal* on the eyes of the mother and the baby. The ritual of *Suryabalokana* (to have a look at the sun) is performed & the ritual of *Jata Karma* closes here.

On the sixth day, Sithal Puja is performed by pilling up 6 *Pathis* of Paddy at a place. *Pathi*, placing on top with a bronze dish, marked by the letter *Manjushree Mandala*. A bronze dish burning on with 60 oil lamps (*Deep*) and a *Patra* is placed before the baby. After this the *Mandal* is washed with water which is offer to drink by the baby.

5. *Namakarma (Baptising)*

This ritual takes place on the twelfth or twenty-first day of the birth. first day of the birh. First of all, Bajracharya performs the rite of *Kalashacharana Puja*. Then, the mother and the baby proceedss the *Gurumandal Puja*. After that, the baptising (*given name for the newly born baby*) takes place. Either the name is given according to the father's name, if the baby is a son &/or name is given according to mother's name in case the baby is a daughter or it is to be conducted according to the day's *Nakshatra*, on which position it is at the time of baby's birth.

6. *Upanayana- Annaprasahna*

panayana- Annaprasahna, which is also known as *Annaprasana* or *Pasni*, the initiation of feeding of cereals. It is performed when the son is 6 or 8 months & daughter is 5 or 7 months old. In this Ceremony, after completing the *puja of Kalashacharana or yogya* by the *Bajracharya*, the mother and baby performs the *puja of Gurumandal, Deepa*, and after having examined the *Karma Jivan* (life prospects) by offering to pick-up various usefull tools & items in a bronze dish. what the child pick-up from the dish, the baby's future is depends on the same. Then the child are given to wear the clothe & feed the *Thayabhu* (a sacred dish with varieties of food and fruits popularly known as *Chaurasi Vyanjan* (eighty-four varieties) are offered to the child and fed with *Panchagrassa* .. The remaining food is to be eaten by the mother and the leftover is to be thrown at a specified place called *Chhwasa*.

From the ritual of *jata Karma* to that of *Annaprasana*, a *Balipuja* known as *Didibali* is performed and the contents are to be put in *Chhwasa*.

The ritual known as *Kanthakhuye* is performed on

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the day after *Pasni*. The Bajracharya, after completing the ritual of *Kalashacharana*, ought to get the mouth of the baby touched by a duck. The sister of the baby's father is to take the baby to the place of the *Ganesh* and perform the puja offering *Goja or Laddu* (sweet-ball) and the *Prashad Goja or Laddu* is to be fed to the baby, and after this the baby is given a *Sagun* (the rite of creation of auspiciousness).

7. *Chudakaran (Initiation / Prabrajya)*

This ritual is usually carried out among the Bajracharyas and Shakyas. According to certain tradition, it is present in other sects too.

Procedural Rites of Chudakaran to sons of Bajracharya, Bandeju, Buddhacharya and Shakyas etc..

Four days before the ceremony of *Chudakaran*, *Buddha Puja* is performed in the *Vihar*, which is followed by Nimantrana Puja, a Puja performed for inviting and offering such things like *Goye-Gwa* (*Betal nut & spice Leaf*), coin to *Kwapa Dya:* (the main deity of Vihar), *Mulacharya Guru Upadhyaya Guru and five oldest people known as Panchsthavir*. Then a day before *Chudakaran*, a piece of gold is tied into the hair which is called *Keshadhipasana* & it is followed by *Kalashacharna*. This ritual is also known as *Duso, the Dusal Kriya*. On the day of performing prabrajya ritual including *Homa* etc are performed in the *Vihar*. After the completion of the rite of Gurumandalarchana, the boys goes under *Chudakaran* & have to pray for Pravrajya to *Guru, Upadhyaya and Sthavirs*, following the request of the boys, *Guru, Upadhyaya and Sthavirs* will shave the *Chuda* (a small lock of hair tied with gold at the centre is left after shaving) with gold & silver knife and cover their body with a *Red Chivar* (the Rob).

8. *Sheela Pradana (Brata Deshana)*

According to the tradition or custom of monks, *Guru, Upadhyaya* should provide the knowledge about *Triratna Saran, Panchadasa Siksha* etc and giving teachings & Knowledge upto *Saptatrintsati Bodhipakchika*. After that they keep them (boys under *Chudakaran*) under *Vickshu* disciple. Then according to the custom of the family or clan, the entrance to the *Kwapadya:* of one's *Vihar* is initiated and is included into the list of *Sangha* (community) of the *Vihar*. Then after the newly made *Vikshu* starts for begging

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of alms from the relatives including one's own family follows *vikshatan*, which includes the begging of alms in the Royal Palace as well. The information of a person getting monkhood is presented to the king. By this way the state of monkhood is followed for four days.

9. *Bratamokshana (chivar Kotyele)*

After four days, on having the begging of alms usual, they have to the *Vihar* and take off the *Chivar*, as per instruction given by the *Guru, Upadhya* and wear on the household clothes. Then again go back to practise the *Kuldharm* (the religion of one's own clan), along with the teachings, which they have had got at the time of *Prabrajya Avishek*.

In the case of *Bajracharyas*, after completion of the above ritual, the ceremony of conferring *Bajracharyahood* takes place as *Achuryavishek with all puja & Home*. Similarly, in the case of other *Upasakas*, the rituals of Chudakarma (the cutting of the original hair) or *Kayeta puja* etc are completed on the same day with completion of a *Brata*. The ceremony of entering one's own religion also takes place on the very day.

10. *Panigrahana*

There are two steps of Panigrahan which are as follows:-

a) *Kanya Sankalpa*

According to astrological belief, *Kanya Sankalpa Bidhi* is followed that a girl married at a certain age will have good prospects or evil consequences. If a father does not give his daughter away in marriage when she is seven to twelve years old, the father is condemned, but most often marriage can not be arranged within that age and the girl is above this age. In order to avoid the condemnation, the Buddhists adopt the following procedures of *Mahayan Vajrayana* sect for the marriage purposes.

Following astrological calculation, the time, day, month and year of *Kanyadan* (the act of giving a virgin in marriage) is fixed, and following the rituals of *Homa* etc by the *Bajracharya*, the girl (virgin) to be offered in marriage will be made to undergo rites like *Gurumandal, Lohagni Raksha* (protection from feign and fire) etc.. Then the *Napit* (one who cuts nails of a person) is asked to cut the nails and a kind of red color which is known as *Mahur* is applied on

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her feet. Then the *Kanya* is made to take a bath and after the make-up is over, the *Upaya* in the form of *Bela* (a kind of fruit) is garlanded with a special thread woven by the *Kanya*, after the thread is wound round the body of the *Kanya* one hundred times, and ten different small wrapping containing *ginger, salt, Chaku, Chutro, Madan fruit, Saubhagyafal, Machha, unt, betal, lawa and Akshata* (uncooked rice) are tied to it. Then the father should put *betal, nut, Kush* (a kind of grass), *Til and Daskshana* silver (a coin) in the hand of his daughter, and followig the reading of the auspicious words at an auspicious moment by the *Bajracharya*, the father should tai the *Bel fruit* with the thread made of grass.

After this as per set procedure rituals like *Annipradakshana, Sumana* etc. are performed and the *Kanya* is offered a kind of food known as *Charu Bhojan*, on completing this, people return to their respective homes, perform the ritual of *Mangal* and take food.

b) Anga Vivah (Physical marriage)

It has been mentioned in the *Shastras* that the males should marry in an even age. When a male exceeds the age of 16 and is running in an even age, a female who is suitable and belongs to his sect should be searched. The *Janma Patrika* (Horoscope : a long paper which depicts all astrological detailes about the birth of a person) of both the male and the female are put toghether & studied as to whether their marriage is permissible as per astrological calculation or not. If it is settled, then invitation to the female is sent with ten nuts and some money in a specially designed small silver pot known as *Lampicha*. Then fruits according to the availability in each of the months will be sent to the female for eating. The fruit should also be distributd to the relatives.

After that, two months prior to the day of marriage, a special type of *Sweet-Madhi* popularly known as *Lakha Madhi* should also be distributed to the friends and relatives of the girl.

Then, four days before the marriage procession of a day before or on the very day of the procession, a ceremony known as *Kalyacchoyegu* (sending of Kaly) takes place, which is to send with a *Nancha* : a fired clay pot with *Lika* (a kind of round *Sweet-Madhi* prepared only for special occassions), affixing *Dinapatra* (the day and time of marriage) fruits and the materials necessary for the ritual of *Sagun* (a

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kind of blessing) and along with a bangle known as *Kallya-Chulya* and with persons including a *Bepali* and a *Lami* (the middle women, who will go between man & woman's for bridging them). On reaching the girls' home, the *Bepali* is to fit the metal bangle on her hand, and after performing the ritual of *Sagun*, it is to be taken back and the same *Sagun* is to be offered to the to-be bridegroom; the bridegroom is to place the *Janma Patrika* of his to-be wife under his feet and accept the *Sagun*.

After this, on the day of marriage procession, there is a custom to send a *Theki* (a kind of wooden pot) with milk and fish which is known as *Durudai*; on the side of the bridegroom, the friends and relatives are given a grand feast, and after completing the rite of *Goya Sayeke* (the offering of nut) the dowry of the bride is kept properly at a place.

On the side of the bridegroom, before the marriage ceremony, a ritual of *Bhadin swane* also known as *Jyasane* is to be performed in the *Bhadinkotha* (the food store). Then at night, for the marriage procession, things like *Jokotali*, *Mushyah*, *Sukunda*, *Nyasa Dyan*, *Saghan Pusa*, *Panpati and make - up materials* etc. are to be gathered together, and all these things are sent to the girl's home along with a thing known as *Doodashi*, carried by the butcher and, chief tenant walks along the way with a band of *Panchabaja* (a kind of traditional music).

Then the marriage procession which includes friends and relatives proceeds with different music bands, and on reaching the home of the bride, first of all, the *masala* will be distributed from the side of the bridegroom. Then comes the turn of the bride's side; on finishing this and waiting for the completion of other rites, a kind of *masala* known as *Lyase Paun* is distributed among the females on the side of the bride.

After this, at an interval of two ghadis, persons from the side of the bridegroom, two at a time, are to contact the main persons of the brideside and carry out necessary talk and ask for quickening the ritual. This is to be repeated three times.

Then the bride, after proper ornamentation and make-up, is made to take a seat, taking into consideration the direction of the moon, and after performing the ritual of *Sagun* of all concerned, the bride is fed with *Chaurasi Vyanjana* (84 different varieties) offered on a special bronze dish popularly known as *Thayebhu*. Regarding other *Gosthis* a

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feast known as *Sagun Bhu* is offered. Following this, the bride is made to take *Nasala* (some holy water) and then nuts are offered starting from Gods & Goddesses to all the members of patril group which is called *Gwaya Sayekegu*.

After this ceremony is over, the female tenant from the side of the bridegroom will make the bride stand and the ritual of *Lha Goya* is performed which is to place two nuts in the hand of the girl and then the hand of the *Lami* is placed over this, the mother holding the hand of the daughter, thereupon the *Guru* (priest) will perform the ritual of *Sankalpa* by citing sacred words, on completion of which the mother will leave the two nuts in the hand of the *Lami*. Then the father will carry down the daughter on his back and place her on a *Duli* (something like a sedan chair). The father-in-law will then cover up the *Duli* with a dazzling cloth known as *Duli Phanga*. The bride is then carried over through the traditional route, after reaching a crossroad, the *Gurus* of both sides will have a short talk which is known as *Bhaumacha Khanlhayegu*. Then the bride is taken to a home close to that of bride groom and she is kept that house which is called *Sisitayegu*.

The next day, early in the morning people from the side of the bride come and they help the bride to make-up. After this, the bride is kept in the *Duli* and taken round the temple of *Ganesh* along with a band of music. On the side of the bridegroom, the *Bajracharya* will perform ritual of *Home* etc., having made a *Yagya Shala* (something like a fire grate) in the *Vihar* or Courtyard.

When the bride reaches in front of the main gate known as *Pikhalakhu*, the mother-in-law performs a purificatory rite called *Balin Piyegu*, then a thing known as *Duwalya Kalash* is placed on the right and left side of the main entrance. After that she is taken out of the *Duli* and the mother-in-law is to wash the bride's feet with a special kind of home made beer called Hyangu Thwon (red beer). After completing this, in the presence of the two oldest females of patril group, the rituals of *Lohagniraksha* (*Niranjana*) and *Sagun* are performed and the ritual of *Lasa Kusa* is also carried out at that time the *Nigalo* (reed) lamp is to be lighted. After this the second oldest female will proceed ahead by pouring a small stream of water while the first oldest female is to hold the key and take the bride in and make her seated at the *Yajna Madap*, taking into consideration

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the direction of the moon and the time. Then the bridegroom is seated on the right side of the bride and both the bridegroom and bride are to undertake the ritual of *Gurumandal*, *Lohagni Rksha* and as per the *Yihee* ritual, the ritual of *Panigrahan* is performed.

Then, at an auspicious moment, the bride is to offer the *bel* of the *Yihee* ritual to the bridegroom and the ritual *Honke* is carried out, then follows the ritual of *Goya Sayekegu* and *Sagun* and the two are offered a joint feast. After that, the patril group is to have a feast known as *Sagun Bhu*.

After completing all these rituals, on the very day or on the day of convenience the feast of marriage known as *Pasta Bhoje* is arranged for all the friends and relatives.

The following day a ritual known as *Kulprabesh* (also known as *Niksha Bhu*) is performed for which the bride is taken to the place of the deity of *Kul Devta* where she will get a *darshan* of the deity and will undergo a *Puja* as instructed by *Guru* and have *Niksha Bhu*.

The *asana* (the position of the seat) is first of located keeping in view of the direction of the moon. Then the mother-in-law will take a seat in the middle; the bridegroom is to be on the right and the bride is on the left. And in the presence of patril group and the priest, the ritual of *Sagun* is undertaken. Then the ritual of *Panchagrasa* which includes food like rice, pulses, red beverage is performed by making the mother-in-law and bride exchange the half eaten food known as *Jutho*. After this, the bridegroom distributes *sweet Madhi* to the patril group. The left over is to be dumped at a special place known as *Chhwasa*.

On this very day, the closing ceremony is to be performed on the room where food is stored. The remaining food, after the feast, is to be distributed to all the people with three kinds of beverages.

The next day is the day of *San Pyake Puja* performed after the ritual of *Yagya Shala Chaturthi*. After the material needed for *San Pyake* is bought from the side of the bride, the hair of the bride and then the bride undergoes other make-up and she is sent to pay homage to the deity *Ganesh*.

After this, the ritual of *Wanjala* and *Pakana Puja* is performed and a feast called *Wanjala Bhoje* is arranged at night. Following this the ritual of *Khwa Swake* (the relatives

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and friends of bride have a look on her) is under taken and the visitors are shown due greetings along with offering of some foods and drinks as per the custom.

Then, for the ritual of *Duchayeke*, things like *Gwe Bata* (a pot specially designed for keeping nut), Putu *Gwe* (nut wrapped in a piece of cloth) etc. are taken and the tanant go to the bride's house where *Sagun* is performed and after that they are given a feast, finally the bridegroom comes back with the bide.

The following day, a female attendant of the bride during her marriage known as Samilu is offered some token in the form of cloths. Thus ends the procedure of marriage.

The ritual of *Dashkarma* mentioned above are to be performed by the parents for their children.

16 Bridhopanayan Kriya (*Budha Janko*)

The religious rituals to be performed on a particular point of time in life *when a man attains the age of 77 years, 7 months, 7 days, 7 Ghadi(hour), 7 Pala (an astrological unit of time)*. A special chariot known as *Bhim Ratha* with the wooden or metal Horses is used. This ritual is performed by the sons for appeasing the *Grahas* (planets).

The second one is undertaken *at the age of 88 years, 8 months, 8 days, 8 Ghadi and 8 Palas*. It is called *Dev Ratha*. In which it is customary to have a sign of duck. This ritual is performed by the grandsons and grand-daughters for the material prosperity. The idol of the deity *Basundhara* is made and worshipped.

The third one is held *when a person is of 99 years, 9 months, 9 days, 9 Ghadis and 9 Palas*. This is termed *Maha Ratha*. In *Maha Ratha*, it is customary to have the idols of *Singha Shardul* (a pair of Lions). In the case of *Bhim Ratha* and *Dev rath*, the Chariot is drawn by pulling the ropes. *Maha Ratha* (a man borne cart) is borne by people and is taken around and, finally, it is pulled up from the window. This ritual is to be performed by the great grand children by worshipping a deity known as *Ushanishvijaya* for lengthening the life span.

In all these three rituals, there is the religious custom of giving away to the prest things ranging from *the Grahas*

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to a sleeoing cot, clothes, house, land ,cattle and even one's own body and soul.

A man who has undergone the ritual of Janko for three times is considered as god.

17 Antyasthi Kriya (*Ritual After Death*)

Antyasthi Kriya is the rituals for the passing away from the world and having got leisure, going to the abode of God. The rituals concerning this is as follows;

After the performance of religious ritual and rites and giving away **alms, charities and donations** etc as per one's economic affordability, before the death of the person, the nine passages of the person ought to be kept open and the final release of the life ending breath should be taken notice of and the ritual after death is to be performed accordingly. After death some iron piece like a knife or other small weapons should be kept over the dead body and it is to be covered by cloth and binded.

Then, the information of death is to be sent to **Guthiyars, patrial group and relatives**. After this, the **Guthiyars** (the members of a **Guthi- a religious Committee**) cover the dead body with a special cloth known as **Devan**. The relatives bring the cover made of cotton. After all the materials are prepared, the daughters are made to **Sauban** which is called **Pikhawayakegu**, the person who is to give **Dag Batti** (the initial fire for cremating the dead body) is to make a **Swastik** of cow dung over which is placed a **pulu** and then the dead body is placed on it and after covering it with a piece of cloth, a rite known as **Dokhan Pika Suye** is performed which is to sew on the dead body by a raw tread at three different places and then **Puja** is performed. On completion of this, the forehead of the dead body is covered with **Janma Patrika** (*horoscope : the astrological note prepared after the birth of a person*) and the body is garlanded.

After this, the main clothes of the deceased wrapped in a **sukul** (a kind of mat) is thrown in a place called **Chhwasa**. This is known as **Chhwase Wayegu**.

Then, in an earthen pot known as **Bhajan** dried cow dung is kept burning, this rite is called **Pakha Kun Thanegu**.

A **Kutaa** (something like a cart) is then made of bamboo

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which is decorated with things like Chhatra, flag: Pratap etc..

The funeral procession is led by a band of music, followed by a person carrying a *heap of hay or straw*, followed by the person carrying the earthen pot containing the burning fire, then comes the person carrying the *puja material* in a tray called *Dhaki* and behind him are the *Gurujus* who cite *Dharanis* (prayers). Behind this, the funeral procession is in the order which is as follows :-

The person who is to light the fire on the dead body is followed by the members of the family, patril group, neighbours and others.

After the funeral procession marches out, the place where dead body is kept is *swept by a broom*, then the *dust, broom and the remaining clothes of the dead person are kept in picha* (something like a basket) and thrown in the place *Chhwasa*.

After the funeral procession reaches the *Deepa* : crematory ground, the dead body is placed over it and then the relatives and patril group offer water to the deceased. Last of all, the person who is to undertake *Dagbatti* takes off his clothes and wearing a *Dhoti* offers water to the deceased.

The person offering *Dagabatti* then performs a ritual known as like *kila* in which *Pinda* is offered to *Kaaka* (crow), *Swana* (dog), and *Preta* (spirit), then after performing the ritual of *Jala Sanskar*, he places the burning reed touch on the head of the dead body and initiates cremation.

After the cremation is complete, & after putting aside the ashes required, the remaining ashes is made in the form of a body and then using a *kau* (a shell) as the mouth and two *Hathans* as eyes and *Pancha Ratna* (five Precious stone's) is put in the mouth. After this, a *puja* is performed and the person offering the *Dagbatti* puts in the *Ganga* (Sacred river) which carries it away.

The following day, early in the morning, relatives and patril group of people pay a visit to the place of the deceased. This is known as *Bicha Wonegu*. According to the old tradition, the *Gurus*, on the one side of the deceased and the other coming along with the people for *Bicha* hold a talk in the language of *Bicha*. There is the custom of prayer for the peace and happiness of the deceased.

a) Ritual to be performed on the the third day

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On the third day of death, a *mandal* known as *Durgati Parishodhana Mandal* is made and the deity *Shree Shakyamuni* is worshipped. The ritual of *Asthi Sodhana* also known as *Asthi Prakshalana* is also performed. *Asthi* is the ash of the dead person after cremation.

That ritual is variously performed upto three or five times or seven days. On the seventh day, the *Mandal* is let flow in the *Ganga* and the *Asthi* is buried in five different sacred places known as *Tirthas- Gokarna, Guheswari, Sankhamol, Teku Dovan and Bhadramati*.

b) The ritual of offering Nhenuma

On the seventh day, *Nhenuma pinda* is offered to a female barber, after placing a *kalash* and *seven pindas* of rice in front of the main door of the home of the deceased. This *Nhenuma* is given to a person belonging to the *Kapali* caste.

c) Pakhaa ja

On that very day, at night cooked rice is kept in a dish known as *Bhalincha* along with other varieties of food. And it is hung in front of a window with a lamp burning all through the night, the contents are then thrown in front of the main door.

d) Dubyanke (a purificatory rite)

Bajracharya and shakya perform the rite of *Dubyanke in the seventh day of the death of a person*. Some *other perform this castes purificatory rite on the tenth day*. To perform this purificatory rite, a kind of food known as *Aati* is cooked in front of the main-door and all the house is painted with a substance containing *red-mud, cow dung* etc. After this, the patril group go to the *Tirth* (a sacred place), with all the necessary materials like *Aati, Amala* (a kind of medicinal fruit), Sesame oil etc. There the hair cutting, nail cutting etc. are done and then bathing with *Aati, Amala and Sesame oil and getting panchagaby* from the *Guru*, the return journey is carried out with holy clothes.

e) Dasha Pinda

Dasha Pinda is to create a *preta* (spirit) body offering *Pinda* every day for ten consecutive days after the death of a person. *On the Eleventh day, before the rise of sun, one pinda is offered, going to the other side of the Tirtha. This is called Yekadasha Pinda*. The offering of the *Yekadasha Dan* is also carried out on that day.

f) Gwasagan (Gwaswan)

After the completion of the purificatory rite in the *Titha*, the *Guru* is to perform a *puja* in front of the main-door with *betal nut, toothpick etc.* These things are offered to all the family members and the patril group. After finishing this, the left over of the *puja* materials are thrown into a special ditch known as *Kala gaa or at Chhwasa*.

g) The purification of the home

This ritual is also performed on the seventh day among the *Bajracharyas and Shakyas*. And in the case of other caste, it is done on the twelfth day. In this ritual, after the completion of rites of *Homa etc.*, all the persons get the water of the *Kalasha* sprinkled over their body and all the places of the home also purified by the sprinkling of this holy water. Then the patril group is given a feast. the left over is thrown at *Chhwasa*.

The following day after the offering of *Pinda* known as *lina Pinda*, the mourners are considered to be purified and thus they can perform all sorts of worship of deities as usual. This ritual is also known as *Nimo*.

h) Mas Pinda (Monthly ritual of offering Pinda)

After this, the ritual of offering a *Pinda* called *laukika Pinda* is performed every month in a *Tirtha* and the ash of the dead person is placed in a *laksha Chaitya* and buried inside the *Tirtha*. In the same manner. *Pinda* is to be offered in twelve *Tirthas* in a year. Some offer the *Mas Pinda* only in a particular *tirtha* or at home.

i) Pinda Dan of 45 days or three months

This *Pinda* is performed in three months among the *Bajracharya or Shakyas*. Regarding other case, it is done in 45 days. There is also a ritual of offering *Pinda Dan*, after having a *Homa*. This is known as *Laukik, a Lokotra*.

j) The Shraddha of 6 months or one year

Similarly, on reaching 6 months and one year, the ritual of performing worship of *Triratna, Sukhavati Lokeswara etc* along with the performing of *Shraddha* is also in vogue. After the ritual is over, the patril group is given a feast.

k) Pahan Bwane

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It is to give a feast to all the relatives and to the people who visit the house of the deceased in the form of a ritual called Bicha.

l) *Bishesh Kriya (Special rituals)*

It is to make *Chaitya* of mud numbering 1,25,000 in the name of the deceased which is known as *Laksha Chaitya*, within a year, and then making the *Raj Mandal of Pancha Buddhas* (five Buddhas) and performing of *puja of Asthi sodhana* for seven or twenty-one days and finally making the *Chaityas* flow in the *Tirtha*. There is also a custom in place of this, to place these *Chaityas* inside the *Chaitya* known as *Sthavir Chaitya* and establish or install it in the form of a statue of the deceased.

m) *The Place Where Pinda is Disposed*

The *Pinda* known as *Laukik a Pinda* and the *Pinda* of barley is disposed of in the *Tirtha* where as the *Pinda* of cooked rice known as *Lokottara Pinda* is disposed of in a *Vihar of Chaitya*.

n) *Necessary materials for a Shraddha*

A *Shraddha* is to be performed with holy objects like *water of holy Ganges, cow milk, five amrits Kush (a kind of a grass), sesame, honey Rhino's meat, sweet, lotus, champak and champa flower, barley flour, fruits including banana etc.*

o) *Types of Shraddha*

Dasha Pinda : For creating the body.

Tri Pinda : *Kaka* (crow), *swana* (dog) and *preta* (spirit) *Pinda*.

Mas Pinda : *Pinda* offered for twelve months.

Khodas Pinda : A *pinda* offered to free the deceased from 16 different hells.

Lina Pinda : To make the deceased enter into the body of the fore-father.

Yeka Dasha Pinda : To be performed on the eleventh day of the death of a person.

Samana Pinda : To be offered to the deceased father etc.

Tri Pakshya Pinda : To be performed on 45th day.

Tri masa Pinda : To be performed in 3 months.

Khatamasa Pinda : To be performed in 6 months.

Barsha Pinda : To be performed in a year.

Barshik Shraddha : To be performed every year on the day a person died.

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Laukik Pinda : Pinda made of barley flour.

Lokottara Pinda : Pinda made of cooked rice.

Til Pinda : Pinda made of Sesame.

p) Vikara Pinda

In every **Shraddha** performed, without the inclusion of **Vikara Pinda**, the **Pitrilok** (deceased father and the like) **will not be satisfied. In a Shraddha without Vikara Pinda**, the **Pitrilok** will not accept the **Shraddha** and is considered to return unhappily.

q) The Reason for having Vikara Pinda

The offering of **Vikara Pinda** will satisfy all those helpless deceased who committed suicide, who were killed by burning in the fire or in an accident and who were offered **Shraddha** by nobody. Therefore, the offering of **Pinda** without including **Vikara Pinda** is of no use.

18 Feast Arranged

(on the occasion of Special importance)

A list of Feast arrangements of the different occasions with special importance are given below :-

- 1) **Samaya Bhoo** 2) **Kula Bhoo** 3) **shyavaji Bhoo**
- 4) **Madhi Bhoo** 5) **Sagun Bhoo** 6) **Jaa Bhoo** 7) **Washibhoo**
- 8) **Brata Bhojan** 9) **Ksheera Bhojan** 10) **Samyeka Bhojan**
- 11) **Sangha Bhojan** 12) **Gana Bhojan** 13) **Saha Bhojan**

I) Feasts

There are various types of feast in Nepal. The name of the feast depends on what occasion is held for. A brief list is given below:-

Byanke Bhoje : The purificatory rite performed after the birth or death of a person.

Janko Bhoje : On the occasion of Janko.

Barah Bhoje : On the occasion of keeping the daughters for the ritual of **Barah**.

Kayetabiya Bhoje : On the occasion of **Bratabandhan** or **Chudakarma**.

Payenabiya Bhoje : On the occasion of the daughter's marriage.

Pasta Bhoje : On the occasion of the son's marriage.

Budha Janko Bhoje : On the occasion of the **Janko** of father or mother.

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Sakhwapa Bhoje : On the occassiong of lime painting on Swayambhu Chaitya.

Bare Bhoje : The feast of *Bajracharyas* and *Shkyas* of Kathmandu.

Jaa Bhoje : Feast of Cooked rice.

Laye Siwa Bhoje : On the occassiong of monthly worship of a deity.

Phan Bhoje : Feast of a *Guthi*, using a *Pathi* of beaten rice for every member.

Kukshi Bhoje : On the occassiong of *Maha Astami*, *Mohani*.

Paahan Bona Bhoje : Feast offered in the name of the deceased.

Lasataa Bhoje : On any happy occassiong.

Guvaju (Gurubhaju) Bhoje : The feast of *Bajracharya's* of Kathmandu.

19 Dhwaja-Pataka (*Flage and Emblems*)

The flags amd emblams used for various religious rituals are differaccording toe *Puja*. Some of them are given below with a brief account. The most widely used flags and emblams are the following:-

1) *Dash Pratap* 2) *Panchadasha Pratap* 3) *Dig Pratap* 4) *Desh Pratap* 5) *Rastra Pratap* 6) *Mantra Pratap* 7) *Pancha Pratap* 8) *Karna Pratap* 9) *Skandha Pratap* 10) *Deva Pratap* 11) *Dhwaja Pratap* etc.

Among them, most commonly usable and important two *Prataps* are defined below :-

I) Dash Pratap

It can be used in all sorts of rituals and workships. It contains *the emblems of Dasha Diggals* and it is made of wave.

II) Panchadasha Pratap

It contains not only the *emblams of the above mentioned ten Diggals* but also the picture of different deities. These *Prataps* are affixed on the top of long bamboos sticks and placed over the *Mandap* of significant *Pujas* and are seen waving majestically.

20 Buddhism and its followers

People belonging to various castes have been co-operating by performing different works related to the life of the *Buddhists and Buddhism in Nepal*. The main works carried out by them are as follows:-

1. Bajracharya

To give religious teaching, to work as the principal figure in carrying out religious rituals and rites, to install the idols of deities etc..

2. Buddhacharya, Shakya Bhikshu, Shree Bhikshu, Chibha Bhikshu, Bramhacharya Bhikshu etc.. : To work in gold, silver, ruby, precious stones etc..

3. Banya : To work is herbs and also to work as a *Vaidya*.

4. Sthapit : To carry out necessary markings for the initiations of construction of *Vihar, Chaitya, Temple, inn, Dharmasala, Mandap, house etc.* and also to carry out wood works related to them .

5. Silantha : To weave clothe necessary for preparing clothe to be worn at the time of performing a special secret form of worship, the clothes are known as "*Kwen Lan*" clothe necessary for other kinds of worship, and a special type of cloth used as a curtain at the main opening of *Agama* (the secret place for performing day to day religious rites at home).

6. Shikarakar : To place the top most part on *Chaityas, Shrines, houses etc.* and to construct the roof tops by using specially designed tiles.

7. Kansakar (Kasaa) : To make utensils like bronze dishes etc.

8. Shilakar (one who works in stones) : To make artistic things of stone like the pillars of stone for big bells to hung, stepping stones placed near the entrance of the temples, idols of deities etc..

9. Tuladhar : To cater through foreign trade the need of things like plant products, metals, precious stones, clothes etc. which are not available in *Nepal* but essential for religious rites and for day to day life.

10. Bajrakarmi (Lepika) : To plaster with *Bajra* on the temples, *Chaityas* and on the two sides of the main door of the house, before the painting of the image of deities.

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11. Madhikarmi (Sweet Madhi maker) : To make (prepare) various types of Sweet Madhi like *Thasa Madhi*, *Pachinta Madhi* etc..

12. Pulupulu : To make things like *Mahadigu* (also known as *Mahadipa*). To walk with a light in hand at the time of funeral procession.

13. Tatti : To weave a special type of cloth for covering the body of a dead man, to make the cloth which is placed over the body of the dead, which is usually offered by the close relative as a sign of respect.

14. Sayemi : To make things like *Jo-Hasa*, *Yagya-Hasa* (made of willows and looking like big dishes) etc. to prepare platforms, man borne carts, poles etc. to make and carry emblems and flags of various kinds, to make oils, ranging from lighting oils to edible oils, and make it available as per need.

15. Jyapu : To do cultivation work, to assist in the religious rites by carrying things like *Puja* materials (things needed for the worship of deities), food stuffs etc.

16. Malakar or Gathu (one who works in flowers)

To work in flowers; to participate in the various dances of deities (known as *Gan Pyakhan*) and perform dances; the custom of granting *khadga Siddhi to the King at a place* called *Singhaduwa* through the performance of *Badrakali* dance and at *Bhutisata* through *Pachali* dance is still in vogue, once in twelve years.

17. Dangu : To carry out the measurement of land in connection with the construction of homes, inns etc; to provide necessary instruction for performing big works.

18. Khusa : To prepare rice from paddy; to make beaten rice.

19. Ranjitkar or Chhipa : To make various threads necessary for religious purposes such as *Gwayeka*, *kumhaka*, *Pashuka* etc; to make things like *Jatapwa*, *Puspabharan*, *Chhatra*, *Bitana* etc; clothes of various colours.

20. Nakarmi or Kau (Blacksmith) : To work in iron and make things of iron like nail, trident, bowl etc.

21. Joshi : To carry out astrological works; to calculate auspicious moments for holy rites; to write detailed description of stars under which a person is born.

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22. **Pamaa** : To act as a witness on behalf of the government for religious rites and rituals.
23. **Bhatuju** : To accept the alms given away in the name of *Grahadan, Sadan* (cow offered as alm), to drive the chariot of *Red Machhendra Nath*.
24. **Bhamba** : To cut the umbilical cord of a new born baby; to diagnose the disease of children and to heal it.
25. **Kumba (Potter)** : To carry out pottery works.
26. **Nau (Barber)** : To carry out hair cutting work; to carry out nail cutting work; to provide treatment for fractures or spain of limbs and also to make medicine for these ailments.
27. **Dakami (Mason)** : To carry out construction works of Chaityas, inns, dharmasalas, taps, homes, shrines etc.
28. **Bha** : To weave wool; to assist in the religious ritual of a dead person.
29. **Bhujan** : To play a kind of band known as Nayakhincha in the funeral procession and in important festivities: to undertake the rite of throwing away the umbilical cord-of a new born baby-cut by the person belonging to the caste of Bhamba.
30. **Jogi** : To carry out the ritual, as per Bhairav Chakra, in front of the main door of the house of the deceased. the place is known as Pikhalakhu, on the fifth or seventh day of death, by placing a mud pot (koncha) over the Nhenuma (also known as Bramha Kapali); to show the way to the home of people of the locality acting as a Darshandhari; to blow a kind of musical instrument called Muhali. (some what like a trumpet) on the occasion of big festivals and pujas.
31. **Po** : To take care of deities; to make goods of willows; to clean the crematory ground; to dispose of waste products; to pick up things thrown at a place known as Chhwasa.
32. **Kaa** : To blow a kind of musical instrument known as Kaa (a kind of long horn) at the funeral procession and also on great puja occasions. Formerly, these people used to cremate the body of persons belonging to Bajracharya caste. Afterwards people of other castes also began to undertake the task of cremating.
33. **Neku** : To draw the pictures of Lokeswaras; to cultivate

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the land.

34. Tamrakar : To work in copper and make things like Kalasha, Mukuta, Mandal, etc.

35. Gwa (Shepherds) : To keep cattle & birds like duck, hen etc.

36. Kulu : To make musical instruments using hides such as Dhime, Kwata, Khin, Nayakhin, Damaru etc; to make medicine, oil and various things out of hide.

37. Moo : To work in flower of different kinds and prepare flowers like abhartiswan, Moo Swan, Kuleswan etc..

38. Thakami : To prepare things of alloys.

39. Thaku (Malla) : To act as the Thakuli on special occasion of festivals in such places of worship as *Pachali, Lumadhi, luti* etc.

40. Duin : To bring natural things found in the hills and slopes to the towns; to carry sedan chairs, etc.

41. Boshya : To saw wood, to make chariots etc.. Thus, people belonging to various caste groups have become an inseparable part in the life of the **Buddhists and Buddhism of Nepal**.

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Footnotes

¹ *Udaka = Water, Mukut = Sacraed Crown with five Buddhas, Vajra (thunderbolt / Symbol of voidness i.e. Sunyata) & Ghanta (the bell) .*

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